

# IMPROVEMENT ERA.

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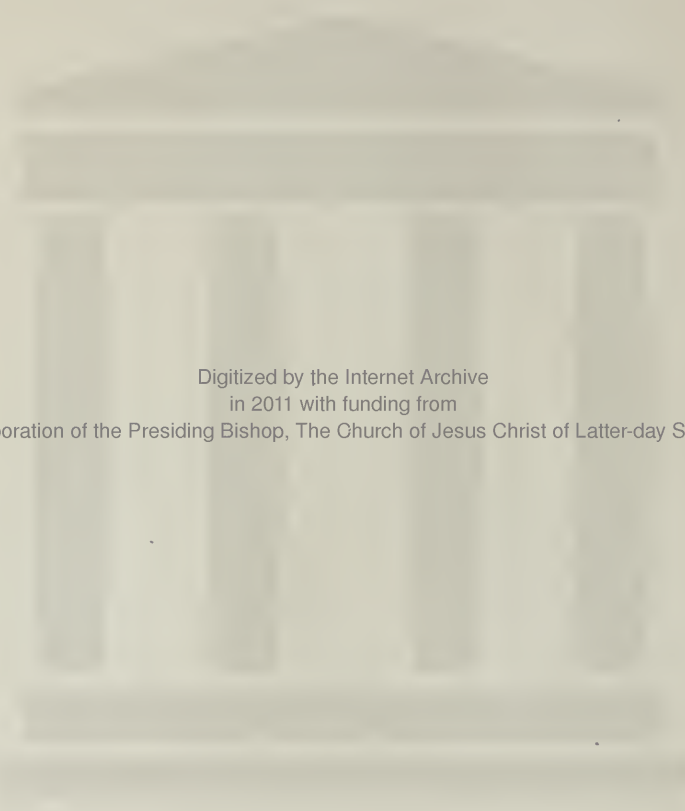
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NEPHI ANDERSON  
Author of "The Castle Builder"

# IMPROVEMENT ERA.

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## HISTORY OF THE PROPHET JOSEPH.

BY HIS MOTHER, LUCY SMITH.

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### CHAPTER XLII.

AN EXTRACT FROM THE HISTORY OF JOSEPH THE PROPHET—SIDNEY RIGDON'S TRANSGRESSION—TROUBLE IN JACKSON COUNTY.

I shall now return to the month of September, 1831. Joseph, at this time, was engaged in translating the Bible, and Sidney Rigdon was writing for him. About the first of this month, Joseph came to the conclusion to remove himself and clerk, as well as their families, to the before-mentioned town of Hiram, in order to expedite the work. They moved to the house of Father John Johnson, and lived with him in peace until the following March, when a circumstance occurred, which I shall relate in his own words:

On the twenty-fifth of March, (1832,) the twins before mentioned, which had been sick of the measles for some time, caused us to be broke of our rest in taking care of them, especially my wife. In the evening, I told her she had better retire to rest with one of the children, and I would watch with the sickest child. In the night, she told

me I had better lie down on the trundle bed, and I did so, and was soon after awakened by her screaming murder! When I found myself going out of the door in the hands of about a dozen men; some of whose hands were in my hair, and some hold of my shirt, drawers, and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing. My wife heard a gentle tapping on the windows, which she then took no particular notice of (but which was unquestionably designed for ascertaining whether we were all asleep), and, soon after, the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew, I was going out of the door, in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately confined again, and they swore by God they would kill me if I did not be still, which quieted me. As they passed around the house with me, the fellow that I kicked, came to me and thrust his hand into my face all covered with blood, (for I hit him on the nose,) and with an exultant horse laugh, muttered "ge, gee, God d—mn ye, I'll fix ye."

They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw Elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead.

I began to plead with them, saying, you will have mercy and spare my life, I hope. To which they replied, "God d—mn ye, call on yer God for help, we'll show ye no mercy;" and the people began to show themselves in every direction; one coming from the orchard had a plank, and I expected they would kill me, and carry me off on a plank. They then turned to the right, and went on about thirty rods further—about sixty rods from the house, and about thirty from where I saw Elder Rigdon—into the meadow, where they stopped, and one said, "Simonds, Simonds," (meaning, I suppose, Simonds Rider,) "pull up his drawers, pull up his drawers, he will take cold." Another replied, "A'nt ye going to kill 'im? A'nt ye going to kill 'im?" when a group of mobbers collected a little way off, and said, "Simonds, Simonds, come here;" and Simonds charged those who had hold of me to keep me from touching the ground (as they had done all the time), lest I should get a spring upon them. They went and held a council, and as I could occasionally overhear a word, I supposed it was to know whether it was best to kill me. They returned, after a while, when I learned that they had concluded not to kill me, but pound and scratch me well, tear off my shirt and drawers, and leave me naked: one cried, "Simonds, Simonds, where is the tar



bucket?" "I don't know," answered one, "where 'tis, Eli's left it." They ran back and fetched the bucket of tar, when one exclaimed, "God d—mn it, let us tar up his mouth;" and they tried to force the tar paddle into my mouth; I twisted my head around, so that they could not; and they cried out, "God d—mn ye, hold up your head and let us give ye some tar." They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me, except my shirt collar; and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out, "God d—mn ye, that's the way the Holy Ghost falls on folks."

They then left me, and I attempted to rise, but fell again; I pulled the tar away from my lips, etc., so that I could breathe more freely, and after a while I began to recover, and raised myself up, when I saw two lights. I made my way towards one of them, and found it was Father Johnson's. When I had come to the door I was naked, and the tar made me look as though I was covered with blood; and when my wife saw me, she thought I was all mashed to pieces, and fainted. During the affray abroad, the sisters of the neighborhood had collected at my room. I called for a blanket, they threw me one and shut the door; I wrapped it around me, and went in.

\* \* \* \*

My friends spent the night in scraping and removing the tar, and washing and cleansing my body; so that by morning I was ready to be clothed again. This being Sabbath morning, the people assembled for meeting at the usual hour of worship, and among those came also the mobbers, viz., Simonds Rider, a Campbellite preacher, and leader of the mob; one M'Clentie, son of a Campbellite minister, and Pelatiah Allen, Esq., who gave the mob a barrel of whisky to raise their spirits; and many others. With my flesh all scarified and defaced, I preached to the congregation, as usual, and in the afternoon of the same day baptized three individuals.—*Times and Seasons*, vol. 5, p. 611. *Millennial Star*, vol. 14, p. 148.

Sidney Rigdon went immediately to Kirtland, but Joseph remained at Father Johnson's to finish his preparations for a journey, which he contemplated making to Missouri. Immediately after Sidney's arrival at Kirtland, we met for the purpose of holding a prayer meeting, and, as Sidney had not been with us for some time, we hoped to hear from him upon this occasion. We waited a long time before he made his appearance; at last he came in, seemingly much agitated. He did not go to the stand, but began to pace back and forth through the house. My husband said,

"Brother Sidney, we would like to hear a discourse from you to-day." Brother Rigdon replied, in a tone of excitement, "The keys of the kingdom are rent from the Church, and there shall not be a prayer put up in this house this day." "Oh! no," said Mr. Smith, "I hope not." "I tell you they are," rejoined Elder Rigdon, "and no man or woman shall put up a prayer in this place today."

This greatly disturbed the minds of many sisters, and some brethren. The brethren stared and turned pale, and the sisters cried. Sister Howe, in particular, was very much terrified: "Oh dear me!" said she, "what shall we do? what shall we do? The keys of the kingdom are taken from us, and what shall we do?" "I tell you again," said Sidney, with much feeling, "the keys of the kingdom are taken from you, and you never will have them again until you build me a new house."

Hyrum was vexed at this frivolous nonsense, and, taking his hat, he went out of the house, saying, "I'll put a stop to this fuss, pretty quick; I'm going for Joseph."

"Oh don't," said Sister Howe, "for pity's sake, don't go for him. Brother Sidney says the keys of the kingdom are taken from us, and where is the use of bringing Joseph here?"

Hyrum took a horse, and went immediately to Father Johnson's, for Joseph. He arrived there in the afterpart of the night. Joseph being informed of the precise situation of affairs, he got a horse from Father Johnson, and started without delay, with Hyrum, for Kirtland. On his arrival there, the brethren were collected for meeting. Joseph went upon the stand, and informed the brethren that they were under a great mistake, that the Church had not transgressed; "and, as for the keys of the kingdom," said he, "I, myself, hold the keys of this Last Dispensation, and will for ever hold them, both in time and eternity; so set your hearts at rest upon that point, all is right."

He then went on and preached a comforting discourse, after which he appointed a council to sit the next day, by which Sidney was tried, for having lied in the name of the Lord. In this council Joseph told him, he must suffer for what he had done, that he should be delivered over to the buffetings of Satan, who would handle him as one man handleth another, that the less Priesthood

he had, the better it would be for him, and that it would be well for him to give up his license.

This counsel Sidney complied with, yet he had to suffer for his folly, for, according to his own account, he was dragged out of bed by the devil, three times in one night, by his heels. Whether this be true or not, one thing is certain, his contrition of soul was as great as a man could well live through.

After he had sufficiently humbled himself, he received another license; but the old one was retained, and is now in the hands of Bishop Whitney.

On the second of April, 1832, Joseph set off for Missouri, accompanied by Newel K. Whitney, Peter Whitmer, and Jesse Gauze. They were taken by Brother Pitkin to the town of Warren, where they were joined by Brother Rigdon, and they all pursued their journey together.

During her husband's absence, Emma Smith lived with Reynolds Cahoon, Father Smith, and Dr. F. G. Williams, occasionally spending a short time with us.

On the twenty-fourth of April, Joseph arrived at Independence. He made haste to attend to the business that lay before him, and on the sixth of May following, he, with Brothers Whitney and Rigdon, left Independence for Kirtland. When they arrived at New Albany, Brother Whitney had the misfortune to get his leg broken. This detained Joseph, who remained, in order to take care of him, four weeks at Mr. Porter's public house in Greenville. While they were at this place, Joseph had poison administered to him in his food, which operated very violently upon his system, but he soon recovered, and the next morning they pursued their journey again, and arrived in Kirtland some time in the month of June. When Joseph got home, he immediately procured a house for his wife; and, after making his family comfortable, he went on a mission to the east, leaving his family in the care of Hyrum. Shortly after he left, Joseph Smith the third was born.

After Joseph returned from his mission to the east, he established a school for the elders, and called them all home from the different parts of the country where they had been laboring. This was called the School of the Prophets; and was kept in an upper room of the house in which Joseph resided.

At this time my sons were all called home, and shortly after they arrived, Joseph took all the male portion of our family into the before-named school room, and administered to them the ordinance of washing of feet; after which the Spirit fell upon them, and they spake in tongues, and prophesied. The brethren gathered together to witness the manifestations of the power of God. At that time I was on the farm a short distance from the place where the meeting was held, and my children being anxious that I should enjoy the meeting, sent a messenger in great haste for me. I went without delay, and shared with the rest, the most glorious outpouring of the Spirit of God, that had ever before taken place in the Church. We felt that we had gained a decided victory over the adversary, and,

We could not believe,  
That we ever should grieve,  
Or ever should sorrow again.

But, alas! our joy was soon mingled with woe. It was but a few months, before a messenger arrived from Missouri, with tidings of the difficulty in Jackson county; that Brothers Partridge and Allen had been tarred and feathered, and put into prison; that some had been killed, and others shot; and among the latter, was Brother Dibble, who had been dangerously wounded.

Upon hearing this, Joseph was overwhelmed with grief. He burst into tears, and sobbed aloud, "Oh my brethren! my brethren;" he exclaimed, "would that I had been with you, to have shared your fate. Oh my God, what shall I do in such a trial as this!"

After his grief had a little subsided, he called a council, and it was resolved, that the brethren from the surrounding country, as well as those in Kirtland, should go immediately to Missouri, and take with them money and clothing to relieve the brethren in their distress.\*

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\* A revelation was received (see Doctrine and Covenants, section 101), requiring the brethren from Kirtland and other places in the state, to proceed to Missouri and relieve the persecuted Saints, and importune the civil authorities in their behalf. (See also Doctrine and Covenants, section 103).



## CHAPTER XLIII.

BUILDING OF A HOUSE—JOSEPH AND HYRUM RETURN FROM MISSOURI—THEY REHEARSE THE HISTORY OF THEIR TROUBLE.

Previous to taking leave for Missouri, the brethren commenced building a house, which was designed for both a meetinghouse and a school. This was left in the hands of Brother Reynolds Cahoon for completion; and was to be in readiness for use by the commencement of the ensuing winter. It is true we held meetings in it during the summer, but then it only served as a shelter from the sun. We were now unusually anxious to meet together as often as possible, in order to unite our faith and prayers in behalf of our brethren; but, for a length of time after they left, almost every meeting was broken up by a storm. In consequence of this, together with the near approach of winter, we began to urge upon Brother Cahoon the necessity of hurrying the building, but he said that he could do nothing about the matter, as he had neither time nor means. This made me very sorrowful. I studied upon it a long time. Finally, I told my husband, I believed that I could raise the means myself to finish the building, and, if he would give his consent, I would try and see what I could do. He said he would be glad if I could do anything towards forwarding the work, and that I might take any course I saw fit, in order to accomplish it. I then wrote a subscription paper, in which I agreed to refund all the money that should be given, in case it could not be appropriated to the purpose for which it should be subscribed. This article I first took to each member of my family who were at home, as also my boarders, then proceeded with it to Father Bosley's. Here I received considerable assistance, and, as I was leaving the house, I met Brother Cahoon, and informed him of what I was doing. He seemed pleased, and told me to go on and prosper. And it was even so, I did prosper; so that in two weeks I had everything in fine order for commencing the work.

On the first of August, Joseph and Hyrum returned. They were overjoyed to meet us again in health, more especially on account of the perils which they had passed through during their absence. Joseph and Hyrum sat down beside me, each holding one of my hands in his, while they related the following story:

When we started on our journey, we made arrangements to have every one made as comfortable as possible; but the sufferings which are incident to such an excursion made some of the brethren discontented, and they began to murmur against us, saying, "The Lord never required them to take such a tiresome journey," and that it was folly for them to suffer such fatigue and inconvenience just to gratify us. We warned them, in the name of the Lord, to stop their murmuring; for, if they did not, the displeasure of the Almighty would be manifested in judgments in their midst. But many of them paid no attention to what we said, until one morning when they went out to harness up their horses, and found them all so lame as to be unable to travel. We then told them that this was a curse which had come upon them because of transgression; but, if they would repent, it might be removed—if not, a greater curse would come upon them. They believed what we said, and repented of their folly. The consequence was, we were soon on our journey again. It was not long, however, till the spirit of dissension arose again, and was not quelled, so as to produce any degree of good feeling, until we arrived at Missouri.

Soon after arriving at the point of destination, the cholera broke out in our midst; the brethren were so violently attacked that it seemed impossible to render them any assistance. They immediately sent for us to lay hands on them, but we soon discovered that this, also, was a judgment from the Almighty; for, when we laid our hands upon them, in the name of the Lord, the disease immediately fastened itself upon us, and in a few minutes we were in awful agony. We made signals to each other and left the house, in order to join in prayer to God that he would deliver us from this dreadful influence; but, before we could get to a sufficient distance from the house to be secure from interruption, we were hardly able to stand upon our feet, and we feared that we should die in that western wilderness without the privilege of blessing our children, or giving them one word of parting counsel. We succeeded in getting a few steps further, and then fell upon our knees and cried unto the Lord that he would deliver us from this awful calamity, but we arose worse than before. We kneeled down the second time, and when we commenced praying the cramp seized us, gathering the cords in our arms and legs in bunches, and operating equally severe throughout our system. We still besought the Lord, with all our strength, to have mercy upon us, but all in vain. It seemed as though the heavens were sealed against us, and that every power that could render us any assistance was shut within its gates. We then kneeled down the third time, concluding never to rise to our feet again, until one or the other should get a testimony that we

should be healed; and that the one who should get the first intimation of the same from the Spirit, should make it known to the other.

They stated further, that after praying some time the cramp began to release its hold; and, in a short time, Hyrum sprang to his feet and exclaimed, "Joseph, we shall return to our families. I have had an open vision, in which I saw mother kneeling under an apple tree; and she is even now asking God, in tears, to spare our lives, that she may again behold us in the flesh. The Spirit testifies, that her prayers, united with ours, will be answered."

"Oh, my mother!" said Joseph, "how often have your prayers been the means of assisting us when the shadows of death encompassed us"

William was also taken sick of the same disease; but one of the sisters took him to her house, and nursed him so faithfully that he soon recovered. Jesse Smith, my nephew, was seized so violently that nothing could be done for him, and he died immediately. Brother Thayre was also taken with the cholera; he went to the river and commenced dipping himself, and finding that it helped him, he continued until he was quite restored. His example was followed by several others, and with the same effect.

After hearing this recital, I took Joseph and Hyrum with me, and showed them the new meetinghouse, with which they were highly pleased, and they approved of all that I had done relative to the matter.\*

#### CHAPTER XLIV.

THE LORD'S HOUSE AT KIRTLAND COMMENCED—A LETTER FROM THE PROPHET TO HIS UNCLE SILAS.

Preceding Joseph's return from Missouri, the brethren called a council with the view of investigating the subject of building a meetinghouse, to accommodate the increased congregation.

In this council, Joseph requested that each of the brethren should give his views with regard to the house; and when they

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\*The house referred to was not completed for some time after Joseph's return. Most of the carpenter work was done by Brigham Young.  
—*Note by Geo. A. Smith.*

had all got through, he would then give his opinion concerning the matter. They all complied with his request. Some were in favor of building a frame house, but others were of a mind to put up a log house. Joseph reminded them that they were not building a house for man, but for God; "and shall we, brethren," said he, "build a house for our God, of logs? No, I have a better plan than that. I have a plan of the house of the Lord, given by himself; and you will soon see by this, the difference between our calculations and his idea of things."

He then gave them a full pattern of the house of the Lord at Kirtland, with which the brethren were highly delighted, particularly Hyrum, who was much more animated than if it were designed for himself.

After the close of the meeting, Joseph took the brethren with him, for the purpose of selecting a spot for the building to stand upon. The place which they made choice of was situated in the north-west corner of a field of wheat, which was sown by my sons the fall previous, on the farm upon which we were then living. In a few minutes the fence was removed, and the standing grain was levelled, in order to prepare a place for the building and Hyrum commenced digging a trench for the wall, he having declared that he would strike the first blow upon the house.

On the following Monday, the brethren went to work at the house with great ambition; and although not thirty families of Saints now remained in Kirtland, they never suffered the work to stop until it was accomplished. They had to endure great fatigue and privation, in consequence of the opposition they met with from their enemies, and which was so great, that they were compelled to keep a guard around the walls much of the time until they were completed. They "gave no sleep to their eyes, nor slumber to their eyelids, until they found a place for the Lord, a habitation for the mighty God of Jacob."

Mary Bailey and Agnes Coolbrith were then boarding with me; they devoted their time to making and mending clothes for the men who were employed on the house. There was but one mainspring to all our thoughts and actions, and that was, the building of the Lord's house.

I often wonder, when I hear brethren and sisters complain at



the trifling inconveniences which they have to suffer in these days, and I think to myself that salvation is worth as much now as it was in the commencement of the work. But "all like the purchase, few the price would pay." How often I have parted every bed in the house for the accommodation of the brethren, and then laid a single blanket on the floor for my husband and myself, while Joseph and Emma slept upon the same floor, with nothing but their cloaks for both bed and bedding.

In January, 1832, John Smith, my husband's brother, was lying very low with the consumption, and, although he was hardly able to stand upon his feet without assistance, he resolved upon being baptized, which was accordingly done on the 10th, and he was immediately healed. In May, 1833, he moved his family to Kirtland. Not long after Brother John arrived, my oldest daughter, Sophronia Stoddard, was taken sick. Her symptoms soon became so alarming, that her husband sent for a physician, who, after attending upon her for some time, pronounced her beyond the reach of medicine, and therefore discontinued his visits. As she did not speak, nor turn herself in bed, many supposed that she was dying. When she was in this situation, Jared Carter, together with my husband and our sons, administered to her in the name of the Lord, and in half an hour she spoke to me, saying, "Mother, I shall get well—not suddenly, but the Lord will heal me gradually." The same day she sat up half an hour, and in three days she walked across the street.

After Brother John moved to Kirtland, Joseph wrote a letter to his uncle Silas, which I think would be interesting to my readers, and shall therefore give it insertion in this place:—

KIRTLAND MILLS, OHIO, September 26, 1833.

RESPECTED UNCLE SILAS:—It is with feelings of deep interest for the welfare of mankind, which fill my mind on the reflection that all were formed by the hand of Him who will call the same to give an impartial account of all their works on that great day to which you and myself, in common with them, are bound, that I take up my pen and seat myself in an attitude to address a few, though imperfect, lines to you for your perusal.

I have no doubt but that you will agree with me, that men will be held accountable for the things they have done, and not for the things

they have not done. Or that all the light and intelligence communicated to them from their beneficent Creator, whether it is much or little, by the same they, in justice, will be judged. And that they are required to yield obedience, and improve upon that, and that only, which is given, for man is not to live by bread alone, but by every word that proceeds out of the mouth of the Lord.

Seeing that the Lord has never given the world to understand, by anything heretofore revealed, that he had ceased for ever to speak to his creatures, when sought unto in a proper manner, why should it be thought a thing incredible, that he should be pleased to speak again in these last days for their salvation? Perhaps you may be surprised at this assertion, that I should say for the salvation of his creatures in these last days, since we have already in our possession a vast volume of his word, which he has previously given. But you will admit that the word spoken to Noah was not sufficient for Abraham, or it was not required of Abraham to leave the land of his nativity, and seek an inheritance in a strange country upon the word spoken to Noah, but, for himself he obtained promises at the hand of the Lord, and walked in that perfection, that he was called the friend of God. Isaac, the promised seed, was not required to rest his hope alone upon the promises made to his father Abraham, but was privileged with the assurance of his approbation, in the sight of Heaven, by the direct voice of the Lord to him. If one man can live upon the revelations given to another, might I not with propriety ask, why the necessity, then, of the Lord's speaking to Isaac as he did, as is recorded in the twenty-sixth chapter of Genesis? For the Lord there repeats, or rather, promises again to perform the oath which he had previously sworn to Abraham; and why this repetition to Isaac? Why was not the first promise as sure for Isaac as it was for Abraham? Was not Isaac Abraham's son? and could he not place implicit confidence in the veracity of his father as being a man of God? Perhaps you may say that he was a very peculiar man, and different from men in these last days, consequently, the Lord favored him with blessings, peculiar and different, as he was different from men in this age. I admit that he was a peculiar man, and was not only peculiarly blessed, but greatly blessed. But all the peculiarity that I can discover in the man, or all the difference between him and men in this age, is, that he was more holy and more perfect before God, and came to him with a purer heart, and more faith than men in this day.

The same might be said on the subject of Jacob's history. Why was it that the Lord spake to him concerning the same promise, after he had made it once to Abraham, and renewed it to Isaac? Why could not

Jacob rest contented upon the word spoken to his fathers? When the time of the promise drew nigh for the deliverance of the children of Israel from the land of Egypt, why was it necessary that the Lord should begin to speak to them? The promise or word to Abraham, was, that his seed should serve in bondage, and be afflicted, four hundred years, and after that they should come out with great substance. Why did they not rely upon this promise, and when they had remained in Egypt, in bondage, four hundred years, come out, without waiting for further revelations, but act entirely upon the promise given to Abraham, that they should come out?

Paul said to his Hebrew brethren, that God being more abundantly willing to show unto the heirs of promise the immutability of his counsel, he confirmed it by an oath. He also exhorts them, who, through faith and patience inherit the promises.

Notwithstanding, we (said Paul) have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the vail, yet he was careful to press upon them the necessity of continuing on until they, as well as those who then inherited the promises, might have the assurance of their salvation confirmed to them by an oath from the mouth of him who could not lie; for that seemed to be the example anciently, and Paul holds it out to his Hebrew brethren as an object attainable in his day. And why not? I admit, that by reading the Scriptures of truth, the saints, in the days of Paul, could learn, beyond the power of contradiction, that Abraham, Isaac, and Jacob, had the promise of eternal life confirmed to them by an oath of the Lord, but that promise or oath was no assurance to them of their salvation; but they could, by walking in the footsteps, continuing in the faith of their fathers, obtain, for themselves, an oath for confirmation that they were meet to be partakers of the inheritance with the saints in light.

If the saints, in the days of the apostles, were privileged to take the saints for example, and lay hold of the same promises, and attain to the same exalted privileges of knowing that their names were written in the Lamb's Book of Life, and that they were sealed there as a perpetual memorial before the face of the Most High, will not the same faithfulness, the same purity of heart, and the same faith, bring the same assurance of eternal life, and that in the same manner to the children of men now, in this age of the world? I have no doubt, but that the holy prophets, and apostles, and saints in ancient days were saved in the kingdom of God; neither do I doubt but that they held converse and communion with him while they were in the flesh, as Paul said to his

Corinthian brethren, that the Lord Jesus showed himself to above five hundred saints at one time after his resurrection. Job said that he knew that his Redeemer lived, and that he should see him in the flesh in the latter days. I may believe that Enoch walked with God, and by faith was translated. I may believe that Noah was a perfect man in his generation, and also walked with God. I may believe that Abraham communed with God, and conversed with angels. I may believe that Isaac obtained a renewal of the covenant made to Abraham by the direct voice of the Lord. I may believe that Jacob conversed with holy angels, and heard the word of his Maker, that he wrestled with the angel until he prevailed, and obtained a blessing. I may believe that Elijah was taken to heaven in a chariot of fire with fiery horses. I may believe that the saints saw the Lord, and conversed with him face to face after his resurrection. I may believe that the Hebrew church came to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. I may believe that they looked into eternity, and saw the Judge of all, and Jesus the Mediator of the New Covenant. But will all this purchase an assurance for me, and waft me to the regions of eternal day, with my garments spotless, pure and white? Or, must I not rather obtain for myself, by my own faith and diligence in keeping the commandments of the Lord, an assurance of salvation for myself? And have I not an equal privilege with the ancient saints? And will not the Lord hear my prayers, and listen to my cries as soon as he ever did theirs, if I come to him in the manner they did? Or, is he a respecter of persons?

I must now close this subject for the want of time; and, I may say, with propriety, at the beginning. We would be pleased to see you in Kirtland; and more pleased to have you embrace the New Covenant.

I remain, yours affectionately,

JOSEPH SMITH, JUN.

In 1835, we were still living on the farm, and laboring with our might to make the company which was constantly coming in, as comfortable as possible. Joseph saw how we were situated, and that it would not answer for us to keep a public house, at free cost, any longer; and, by his request, we moved into an upper room of his own house, where we lived very comfortably for a season.

Previous to the time of our going to live with Joseph, my attention had been chiefly taken up with business; I now concluded to devote the most of my time to the study of the Bible, Book of Mormon, and Doctrine and Covenants, but a circumstance occurred which de-



prived me of the privilege. One day upon going down stairs to dinner, I incautiously set my foot upon a round stick, that lay near the top of the stairs. This, rolling under my foot, pitched me forward down the steps; my head was severely bruised in falling; however, I said but little about it, thinking I should be better soon.

In the afternoon I went with my husband to a blessing meeting; I took cold, and an inflammation settled in my eyes, which increased until I became entirely blind. The distress which I suffered for a few days, surpasses all description. Every effort was made by my friends to relieve me, but all in vain. I called upon the elders, and requested them to pray to the Lord, that I might be able to see, so as to be able to read without even wearing spectacles. They did so, and when they took their hands off my head, I read two lines in the Book of Mormon; and although I am now seventy years old, I have never worn glasses since.

## CHAPTER XLV.

### THE HOUSE OF THE LORD COMPLETED—A DIVISION IN THE CHURCH.

The house of the Lord went steadily forward, until it was completed, notwithstanding the threats of the mob. When this work was accomplished, there was much rejoicing in the Church, and great blessings were poured out upon the elders; but as I was not present at the endowment, I shall say but little about it.

Shortly after the completion of the house, Joseph and Martin Harris, took a short tour through the eastern country. When they arrived at Palmyra, on their return, Joseph had a vision, which lasted until he besought the Lord to take it from him; for it manifested to him things which were painful to contemplate. It was taken from before his eyes for a short time, but soon returned again, and remained until the whole scene was portrayed before him.

On his arrival at home, the brethren seemed greatly pleased to see him. The next day he preached a sermon, and the following is a part of his remarks:

Brethren, I am rejoiced to see you, and I have no doubt, but that you are glad to see me. We are now nearly as happy as we can be on earth. We have accomplished more than we had any reason to expect when we began. Our beautiful house is finished, and the Lord has acknowledged it, by pouring out his Spirit upon us here, and revealing to us much of his will in regard to the work which he is about to perform. Furthermore, we have everything that is necessary to our comfort and convenience, and, judging from appearances, one would not suppose that anything could occur which would break up our friendship for each other, or disturb our tranquility. But, brethren, beware; for I tell you in the name of the Lord, that there is an evil in this very congregation, which, if not repented of, will result in setting many of you, who are here this day, so much at enmity against me, that you will have a desire to take my life; and you even *would do it*, if God should permit the deed. But, brethren, I now call upon you to repent, and cease all your hardness of heart, and turn from those principles of death and dishonesty which you are harboring in your bosoms, before it is eternally too late, for there is yet room for repentance.

He continued to labor with them in this way, appealing to them in the most solemn manner, until almost everyone in the house was in tears, and he was exhausted with speaking.

The following week was spent in surmises and speculations, as to who would be the traitors, and why they should be so, etc., etc.

In the fall of 1836, a bank was established in Kirtland. Soon after the sermon, above mentioned, Joseph discovered that a large amount of money had been taken away by fraud, from this bank. He immediately demanded a search warrant of Esquire F. G. Williams, which was flatly refused. "I insist upon a warrant," said Joseph, "for if you will give me one, I can get the money, and if you do not, I will break you of your office." "Well, break it is, then," said Williams, "and we will strike hands upon it." "Very well," said Joseph, "from henceforth I drop you from my quorum, in the name of the Lord."

Joseph then went to Cleveland, in order to transact some business pertaining to the bank; and as he was absent the ensuing Sunday, my husband preached to the people. In speaking of the bank affair, he reflected somewhat sharply upon Warren Parrish. Although the reflection was just, Parrish was highly incensed, and made an attempt to drag him out of the stand. My husband ap-

pealed to Oliver Cowdery, who was justice of the peace, to have him brought to order; but Oliver never moved from his seat. William, seeing the abuse which his father was receiving, sprang forward and caught Parrish, and carried him in his arms nearly out of the house. At this John Boynton stepped forward, and drawing a sword from his cane, presented it to William's breast, and said, "if you advance one step further, I will run you through." Before William had time to turn himself, several gathered around him, threatening to handle him severely, if he should lay the weight of his finger upon Parrish again. At this juncture of affairs, I left the house, not only terrified at the scene, but likewise sick at heart, to see that the apostasy of which Joseph had prophesied, was so near at hand.

At this time a certain young woman, who was living at David Whitmer's, uttered a prophecy, which she said was given her, by looking through a black stone that she had found. This prophecy gave some altogether a new idea of things. She said, the reason why one-third of the Church would turn away from Joseph, was because that he was in transgression himself; that he would fall from his office on account of the same; that David Whitmer or Martin Harris would fill Joseph's place; and that the one who did not succeed him, would be the counselor to the one that did.

The girl soon became an object of great attention among those who were disaffected. Dr. Williams became her scribe, and wrote her revelations for her. Jared Carter, who lived in the same house with David Whitmer, soon imbibed the same spirit, and I was informed that he said in one of their meetings, that he had power to raise Joseph Smith to the highest heavens, or sink him down to the lowest hell.

Shortly after this, Jared came to our house, and I questioned him relative to what he had said concerning Joseph. Not having mentioned the matter to my husband, he did not understand what I meant at first; but after a little explanation, he warned Jared to repent of the injudicious course that he was taking, and speedily confess his sins to the Church, or the judgments of God would overtake him. Jared received this admonition, and acknowledging his fault, agreed to confess to the brethren the first opportunity. The next morning he was seized with a violent pain in his eyes, and

continued in great distress for two days. On the evening of the second day, he arose from his bed, and, kneeling down, besought the Lord to heal him, covenanting to make a full confession to the Church at meeting the next Sunday.

Accordingly, the next Sabbath he arose and stated to the brethren, that he had done wrong; and, asking their forgiveness, begged to be received again into their confidence. He did not, however, state what he had done that was wrong; nevertheless his confession was received, and he was forgiven. But the rest of his party continued obstinate. They still held their secret meetings at David Whitmer's, and when the young woman, who was their instructress, was through giving what revelations she intended for the evening, she would jump out of her chair and dance over the floor, boasting of her power, until she was perfectly exhausted. Her proselytes would also, in the most vehement manner, proclaim their purity and holiness, and the mighty power which they were going to have.

They made a standing appointment for meetings to be held every Thursday, by the pure church in the house of the Lord. They also circulated a paper in order to ascertain how many would follow them, and it was found, that a large number of the Church were disaffected. In this spirit some went to Missouri, and contaminated the minds of many of the brethren against Joseph, in order to destroy his influence. This made it more necessary than ever, to keep a strict guard at the houses of those who were the chief objects of their vengeance.

## CHAPTER XLVI.

JOSEPH SMITH, SENIOR, AND HIS BROTHER JOHN, GO ON A MISSION  
TO THE EAST—THE DEATH OF JERUSHA SMITH.

In the year 1836, my husband and his brother John were sent on a short mission to New Portage. While there, they administered patriarchal blessings, and baptized sixteen persons.

Soon after they left for New Portage, their aged mother arrived in Kirtland from New York, after traveling the distance of five hundred miles. We sent immediately for my husband and his



brother, who returned as speedily as possible, and found the old lady in good health and excellent spirits. She rejoiced to meet so many of her children, grandchildren, and great-grandchildren, whom she expected never to see.

In two days after her sons John and Joseph arrived, she was taken sick, and survived but one week; at the end of which she died, firm in the faith of the gospel, although she had never yielded obedience to any of its ordinances. Her age was ninety-three years.

In a short time after her death, my husband and his brother John took a journey to visit branches of the Church in the East, and the following is a sketch from the journal of John Smith, of this tour:

We traveled through New Hampshire, and on our way we visited Daniel Mack, who was Joseph's brother-in-law. He treated us very kindly, but was unwilling to hear the gospel. We traveled thence up the Connecticut river to Grafton. Here we found our sister Mary, whom we had not seen for twenty years. The prejudice of her husband had become so strong against Mormonism, that she was unwilling to treat us even decently. From this place we went to Vermont, through Windsor and Orange counties, and found many of our relatives, who treated us kindly, but would not receive the gospel. We next crossed the Green Mountains to Middlebury. Here we found our oldest sister Precilla, who was very much pleased to see us, and received our testimony. We stayed with her over night, and the next day set out for St. Lawrence county, New York, where we had one brother and a sister. Having arrived at this brother's (who was Jesse Smith), we spent one day with him. He treated us very ill. Leaving him, we went to see our sister Susan. I had business about ten miles on one side, and during my absence, Jesse pursued Joseph to Potsdam, with a warrant, on a pretended debt of twelve dollars, and took him back to Stockholm. Not satisfied with this, he abused him most shamefully, in the presence of strangers; and he exacted fifty dollars of him, which Joseph borrowed of brother Silas, who happened to be there just at that time from Kirtland, and paid Jesse this sum, in order to save further trouble.

The meekness manifested by brother Joseph upon this occasion, won upon the feelings of many, who said that Jesse had disgraced himself so much, that he would never be able to redeem his character.

From Potsdam we went to Ogdensburg, when to our joy we found

Heber C. Kimball, who had raised up a small branch in that place. These were the first Latter-day Saints we had seen in traveling three hundred miles. On the tenth of October, we returned home.

About one year after my husband returned from this mission, a calamity happened to our family that wrung our hearts with more than common grief. Jerusha, Hyrum's wife, was taken sick, and, after an illness of, perhaps, two weeks, died, while her husband was absent on a mission to Missouri. She was a woman whom everybody loved that was acquainted with her, for she was every way worthy. The family were so warmly attached to her, that, had she been our own sister, they could not have been more afflicted by her death.

## CHAPTER XLVII.

THE PERSECUTION REVIVES—DON CARLOS AND HIS FATHER FLY FROM THEIR ENEMIES—JOSEPH MOVES TO MISSOURI.

Soon after the apostasy that took place in Kirtland our enemies began again to trouble us. Having seen our prosperity in everything to which we had set our hands previous to this, they became discouraged, and ceased their operations; but, suddenly discovering that there was a division in our midst, their fruitful imaginations were aroused to the utmost, to invent new schemes to accomplish our destruction.

Their first movement was to sue Joseph for debt, and, with this pretense, seize upon every piece of property belonging to any of the family. Joseph then had in his possession four Egyptian mummies, with some ancient records that accompanied them. These the mob swore they would take, and then burn every one of them. Accordingly, they obtained an execution upon them for an unjust debt of fifty dollars; but, by various stratagems, we succeeded in keeping them out of their hands.

The persecution finally became so violent, that Joseph regarded it as unsafe to remain any longer in Kirtland, and began to make arrangements to move to Missouri. One evening, before finishing his preparations for the contemplated journey, he sat in

council with the brethren at our house. After giving them directions as to what he desired them to do, while he was absent from them, and, as he was about leaving the room, he said, "Well, brethren, I do not recollect anything more, but one thing, brethren, is certain, I shall see you again, let what will happen, for I have a promise of life five years, and they cannot kill me until that time is expired."

That night he was warned by the Spirit to make his escape, with his family, as speedily as possible; he therefore arose from his bed, and took his family, with barely beds and clothing sufficient for them, and left Kirtland in the dead hour of the night. The day following, the constable, Luke Johnson, an apostate, served a summons upon my husband, telling him that no harm was intended, and desired him to go immediately to the office.

I begged Johnson not to drag my husband away among our enemies, for I knew, by sad experience, the direful consequences of these civil suits. Johnson paid no attention to what I said, but hurried my husband away to the office. He was taken for marrying a couple without being licensed. Luke Johnson bustled about, pretending to be very much engaged in drawing the bonds and in making arrangements, such as were required of him by the party to which he belonged. The first opportunity that offered itself, he went to Hyrum, and told him he would take his father into a room, which he pointed out and, said Johnson, "I will manage so that he can get out, which will set him at liberty to go where he pleases." In this way he escaped, by the help of Hyrum and John Boynton, from the window.

My husband, after traveling about two miles, stopped with Brother Oliver Snow, who was father to Eliza Snow, the poetess. The old man told Mr. Smith that he would secrete him, and, calling his family together, he forbade them telling any one of his being there.

Johnson came to me and inquired if Mr. Smith had returned home. This frightened me very much, and I exclaimed, "Luke, you have killed my husband." He denied it, but gave no further explanation. In a short time I found out where he was, and sent him both money and clothes to travel with, so that in a few days he started with Don Carlos and Brother Wilber. By this time

hand-bills were stuck up on every public as well as private road, offering a reward for him, and describing his person, in order, if possible, to prevent his escape. Runners were also sent throughout the country to watch for him, with authority to bring him back, in case he should be found; but, in spite of all their diligence, he succeeded in making his escape, and getting to New Portage, where he stopped with Brother Taylor. Don Carlos, having accompanied his father to the above-named place, returned home again to his family: but, immediately discovering that the mob contemplated taking him for the same offense, he moved with his family to New Portage, and was there with his father, until the rest of the family were ready to remove to Missouri. Hyrum had already moved there with his family.

Shortly after they left, a man by the name of Edwin Woolley came to Kirtland to see Mr. Smith; not finding him there, he went to New Portage, and persuaded my husband to accompany him to Rochester, Columbia Co.

After Mr. Smith had been at this gentleman's residence about two weeks, we became very uneasy about him; and, as we did not know at that time whither he had gone, William set out in pursuit of him, in order to learn, if possible, whether he had met with friends, and was well provided for, or had fallen into the hands of his enemies, and been murdered, for we had as much reason to apprehend the latter calamity, as to hope for the former good fortune.

It was some time after William arrived at New Portage, before he could ascertain where my husband had gone. But as soon as he did receive the desired information he proceeded to Mr. Woolley's, where he found his father in good health, but extremely anxious about the family.

Immediately after this, William returned home, and his father went again to New Portage. Here he remained with Don Carlos, until we were ready to start to Missouri.



## REPLY TO ROBERTS' VIEW OF DEITY.

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BY REV. C. VAN DER DONCKT OF THE CATHOLIC CHURCH, POCA-  
TELLO, IDAHO.

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[In the first two numbers of the present volume of the ERA, an article on the "Characteristics of the Deity from a 'Mormon' View Point," appeared from the pen of Elder B. H. Roberts. It was natural that ministers of the Christian denominations should differ from the views there expressed. Shortly after its appearance, a communication was received from Reverend C. Van der Donckt, of the Catholic church, of Pocatello, Idaho, asking that a reply which he had written might be printed in the ERA. His article is a splendid exposition of the generally accepted Christian views of God, well written and to the point, and which we think will be read with pleasure by all who are interested in the subject. We must, of course, dissent from many of the deductions with which we cannot at all agree, but we think the presentation of the argument from the other side will be of value to the elders who go forth to preach the Gospel, as showing them what they must meet on this subject. It is therefore presented in full; the ERA, of course, reserving the right to print any reply that may be deemed necessary.—EDITORS.]

### I

I am very grateful for the privilege of being allowed space in your magazine to reply to Mr. B. H. Roberts' defense of the "Mormon Views of the Deity."

1. First, Mr. Roberts asserts: "Jesus came with no abstract definition of God." He certainly gave a partial definition of God, when declaring: "God is a spirit" (John 4: 24). Now, although we must believe whatever God reveals to us upon one single word of his, just as firmly as upon a thousand, nevertheless, I will add that St. Paul, who solemnly testifies that he *received of the Lord*

that which he delivered unto the Christians, (I Cor. 11, 23) also states: "The Lord is a spirit" (II Cor. 3:17.)

I am well aware that the Latter-day Saints interpret those texts as meaning a spirit clothed with a body, but what nearly the whole of mankind, Christians, Jews, and Mohammedans, have believed for ages cannot be upset by the gratuitous assertions of a religious innovator of this last century. Again, the context of the Bible admits of no such interpretation. And if anyone should still hesitate to accept the universally received meaning of the word *spirit*, our risen Savior settles the matter. As his disciples, upon first seeing Him after his resurrection, were troubled and frightened, supposing they beheld a spirit, Jesus reassured them, saying, "*A spirit hath not flesh and bones as you see me to have* (Luke 24:37-39.)

2. Another very strong and explicit statement is: "Blessed art thou, Simon Bar-Jona [son of John] because *flesh and blood* hath not revealed it to thee, but my *Father* who is in Heaven" (Mat. 16:17.) As Christ has asked, "What do *men* say the Son of man is" (Mat. 16:13.) There is an evident antithesis and contrast between the opinion of men and the profession of Peter which is based upon revelation. The striking opposition between *men, flesh and blood*, and the Father, evidently conveys the sense that God hath not flesh and blood like man, but is a spirit.

3. That God is a spirit is proved moreover by the fact that he is called invisible in the Bible. All material beings are visible. Absolutely invisible beings are immaterial or bodiless: God is absolutely invisible, therefore God is immaterial or bodiless.

Moses' unshaken faith is thus described by St. Paul: "He was strong *as seeing him that is invisible*" (Heb. 11:27.)

"No man hath seen God at any time" (I John: 4:12.)

"The King of kings—whom no man hath seen nor can see." (I Tim. 15:16).

In the light of these clear, revealed statements, how shall we explain the various apparitions of God mentioned in the Bible? Tertullian, (A. D. 160-245), Ambrose (330-397), Augustine (354-430) and other Fathers, whose deep scholarship is acknowledged by Protestants and Catholics alike, inform us that God the Father is called invisible because He never appeared to bodily eyes; whereas

the Son manifested Himself as an angel, or through an angel, and as man after His incarnation. He is the eternal revelation of the Father. It is necessary to remark that whenever the eternal Son of God, or angels at God's behest, showed themselves to man, they became visible only through a body or a material garb assumed for the occasion (See Cardinal Newman's "Development of Christian Doctrine," 9th edition, pp. 136 and 138.)

I am well aware of St. Paul's, "We now see as through a glass darkly, but then face to face" (I Cor. 12:13.) "In Thy light we shall see light (Ps. 35: 10.)

The first and chief element of the happiness of heaven will consist in the beatific vision; that is, in seeing God face to face, unveiled as He really is. The "face to face" however is, literally true only of our blessed Savior who ascended into heaven with His sacred body. Otherwise, as God is a spirit, He has no body and consequently no face. In paradise, spirits (angels and our souls) see spirits. We shall see God and angels, not with the eye of the body, nor by the vibrations of cosmic light, but with the spiritual eye, with the soul's intellectual perception, elevated by a supernatural influx from God. As in ordinary vision, the image of an object is impressed on the retina, so in the beatific vision, the perfect image of God will be reflected on the soul, impressing on it a vivid representation of Him. We shall thus enjoy an intellectual possession of Him, very different from our possession of earthly things.

4. That angels as well as God are bodiless beings, is also clearly proved by Holy Writ. To which of the angels said He at any time: "Sit on my right hand till I make Thy enemies Thy footstool? Are they not all ministering *spirits* sent to minister for them who shall receive the inheritance of salvation?" (Heb. 1:13, 14) Again, "*Our wrestling is not against flesh and blood*, but against the rulers of the world of this darkness, against the spirits of wickedness" (Eph. 6:12).

Could plainer words be found to teach that angels, both good and bad, are spirits, devoid of bodies? Now, the Creator is certainly more perfect than His creatures, and pure minds are more perfect than minds united to bodies (men). ["The corruptible body is a load upon the soul, and the earthly habitation presseth

down the mind" (Wis. 9:15.) "Who shall deliver me from this body of death?" (St. Paul).] Therefore, the Creator is a pure spirit.

5. It is a well known fact that all men, after the example of the inspired Writings, make frequent use of the figure called anthropomorphism, attributing to the Deity a human body, human members, human passions, etc.; and that is done, not to imply that God is possessed of form, limbs, etc., but simply to make spiritual things or certain truths more intelligible to man, who, while he tarries in this world, can perceive things and even ideas only through his senses, or through bodily organs.

That even the Latter-day Saints thus understand such expressions is evident from their catechism (chapter 5: Q. 9). Yet it is from certain expressions of the same inspired Book that they conclude that God has a body. Now I contend that, if we must understand the Bible literally in those passages (God created man in his own image, (Genesis 1:27, and Genesis 32:24, etc., and Exodus 24: 9, etc.) from which they attempt to prove that God has a body, we must interpret it literally in other similar passages: so that if Moses, etc. really saw the feet of God (Exodus 24:10), then we must hold that the *real hand* of God is meant by David in (Psalm 138) (Hebrew Bible Ps. 139; 13: 9; 9; 10). "If I take my wings early in the morning, and dwell in the uttermost part of the sea, even there shall *thy hand* lead me, and *thy right hand* shall hold me." And as the Psalmist says also: "Whither shall I flee from *thy face*? If I ascend into heaven, thou art there; if I descend into hell, thou art there" (Psalm 139: 7, 8). Have we then according to "Mormon" standards, not the right to infer that God has such a long hand as to extend to the uttermost parts of the sea, and such an extremely long face, reaching from heaven to hell? To this, I am sure, even the gloomiest Protestants would object. By the way, should we not also conclude that David had wings? ("If I take my wings early in the morning, and fly," etc.) unless we admit that the royal Prophet anticipated our modern scientists, the Brazilian Santos-Dumont, Professor Zahm of Notre Dame, Ind., etc., in experimenting with flying machines.

6. A sixth proof of the truth that God has not a body, and therefore is not an exalted man, is the fact of the incarnation of



the Son of God. The "Mormons" admit that Jesus Christ is the Great I Am, (from all eternity to all eternity) therefore, God (Doctrine and Covenants section 39). By the by, I see no mention of this fundamental Christian truth of the incarnation, in the sacred books of the Latter-day Saints, not even in their catechism. Yet what is more capable of winning cold hearted, careless people to the love of God than the exposition of this mystery which has been hidden for ages and generations, but now is made manifest to his Saints: (Col. 1:26) "God so loved the world as to give us his only begotten Son, that whosoever believeth in him may not perish but may have everlasting life" (John 3:16.)

So the "Mormons" admit that Jesus Christ is God for all eternity. The Bible teaches that Jesus Christ became a man at a specified time; therefore, Jesus Christ, or God, was not man before that specified time.

"In the beginning was the Word, and the Word was with God and the Word was God. And *the Word was made flesh* and dwelt among us" (John 1: 1-14.) It is plain that the Son of God became flesh only at the time of his sojourn on earth. Now, had he been flesh, or man, before, as "Mormons" hold, how could he become what he was already from all eternity? No; not from the beginning of the world, but only now once, at the end of ages, He (Jesus) hath appeared for the destruction of sin, by the sacrifice of Himself. When He came into the world, He said: "Sacrifice and oblation thou wouldst not, *but a body thou hast fitted to me.*" Then said I: "Behold I come" (Heb. 9: 26 and 10: 5, 7.) "Let this mind be in you which was also in Christ Jesus, *who being in the form* (nature, glory, majesty) *of God*, thought it not robbery to be equal with God (deemed it not fitting to assume to His human nature the glory and majesty due Him without labor and suffering) but emptied (stripped) Himself, *taking the form of a servant, being made in the likeness of men and in habit* (in his whole exterior) *found as a man* (Philip. 2: 5,) etc. Again: "*In Him* (Christ) dwell-eth all the fulness of the Godhead *corporally*" (Col. 2: 9.) Had God a body (*Latin corpus*) what sense would there be in St. Paul's corporally, or bodily? All save "Mormons," understand St. Paul to mean that in Christ the true God manifested himself in the flesh, or as man.

"Because the children are partakers of flesh and blood, He also Himself in like manner hath been partaker of the same, that through death He might destroy him who hath the empire of death. For nowhere doth He take hold of the angels, but the seed of Abraham, He taketh hold; wherefore, it behooved Him in all things to be made like unto his brethren" (Heb. 2: 14, 16.) "Every spirit which confesseth that Jesus Christ is come in the flesh is of God" (I John 4: 2.) "Many seducers are gone out into the world who confess not that Jesus Christ is come in the flesh" (II John 1: 7.) Why do the New Testament writers lay so much stress upon the taking of flesh by Jesus Christ? Evidently we must see in those expressions (the Word was made flesh, etc.) more than a Hebraism, for "He became man" (Gen. 6: 12; Is. 40: 5.) The inspired authors want to teach us humility by impressing upon our minds the excessive abasement of the Eternal Son of God in uniting his Divinity, not to the nature of an angel, but to that of an inferior creature, as man is. They have still the further aim of impugning the heretics of the early days of the Church the Docetæ, Cerinthus, Ebion, etc., who, attributing the flesh to an evil principle, and therefore holding it as utterly polluted, maintained that Christ had not a real body of flesh but only an apparent body. This we learn from Ss. Ireneaus, Jerome, Clem. of Alex., etc.

7. Another proof that God is not an exalted man; that is, that He was not what we are now, and became perfected into God, is the direct statement of the Bible: "God is not as a man that He should lie, *nor as the Son of man that He should be changed.*" (Num. 23:19) "I will not execute the fierceness of my wrath, because I am God and not man" (Psalm 11:19).

8. Another most striking proof is to be found in God's immutability. The Latter-day Saints teach that God was once imperfect, as man is; the Bible teaches the very opposite: "*Thou art always the self-same* (Psalm 101:26). "*I am the Lord, and I change not*" (Mal. 3:6). "*The Father of lights with whom there is no change nor shadow of alteration.*" (The Latin *alter* means other. So the Lord is never other from all eternity). (James 1:17).

9. Finally, the Latter-day Saints' theory of the Man-God supposes a past and present with God. The Bible excludes that succession of time, and speaks of God as the Everlasting Present:

"I Am Who Am." "Before Abraham was, *I am*." "From eternity and to eternity Thou art God" (Psalm 89:2). "His power is an everlasting power" (Daniel 7:14).

#### PHILOSOPHICAL PROOFS OF GOD'S SIMPLICITY OR SPIRITUALITY.

The "Mormons" admit that God existed from all eternity; consequently, there was no time at which God did not exist. Therefore, the Eternal Being, or God, must be simple.

A compound is, at least by nature, posterior to its component parts. If God is a compound, He is posterior to His component parts. Therefore, He would not be eternal; therefore, not God.

Illustration. The Latter-day Saints believe that God creates the souls of men, long before their conception. Man is a composite being, spirit and flesh being the component parts. Man is evidently posterior to his elements; in other words, before a human being can exist, there must first be a spirit, a soul; and in the second place, there must be the embryo (or foetus); and, thirdly, both of these existing elements must be united before a human being comes into existence. No need of more illustration. Fancy a clock, an engine, a shoe, or any composite being. The parts must exist before the whole. Then to have the compound, some one or something must do the compounding, or put the ingredients or elements together. Who then did compound the Eternal? Not Himself, as no one can work before he exists; not another being, as no other being existed before it was created by God. God is the necessary Being; *i. e.* who could not not exist. Something exists; therefore, there exists the Necessary Being. Everything that exists is produced or unproduced. Now all things cannot be produced; for *whatever is produced or made is produced by another*, (otherwise it would have made itself, which is impossible, as nothing can act before it exists). *This other* (the producer) *is either a necessary being or a produced being*. If produced, it must have been produced by another: Thus we must finally come to a being that was not produced, or a necessary being. That necessary Being (who was not made and who always existed) is God.

If God were an aggregate of parts, these parts would be either necessary beings or contingent (that do not necessarily exist);

or some would be necessary and some contingent. None of these suppositions are tenable, therefore, God is not an aggregate of parts.

First supposition: If the parts of God were necessary beings, there would be several independent beings, which the infinity of God precludes. God would not be infinite, if there were even one other being independent of Him, as His power, etc., would not reach that being.

Second supposition: The necessary Being would be the aggregate of several contingent beings. An unreasonable supposition: contingent beings cannot by their addition or collection lose their essential predicate of contingency; in other words, the nature of the parts clings to the whole.

The third supposition is equally absurd, for if some part exist necessarily, it must be infinite in every perfection; therefore, it would of itself be sufficient to constitute God, and could not be improved by the addition of other parts.

*The Necessary Being must be infinite, or illimitable.* Nothing is done without a cause. No cause of limitation to the Necessary Being can be found.

If finite or limited, He must be limited by his own essence, or by another, or by Himself.

a. He cannot be limited by his own essence, for his essence, is actual Being or existence: *I Am Who Am*. No perfection is repugnant to that essence; for every perfection is some existence, something that *is*. No defect necessarily flows from that essence, for defect is in a thing only in as much as that thing is not in some sense or regard; now in the notion or in the concept of Him who is Being itself (*I Am Who Am*) is not contained the concept that He is not in some regard; for something is limited not because it is, but because it is this or that, for instance, a stone, a plant, a man.

b. He cannot be limited by another, because he depends on no other, and has not received his being from another.

c. He could not be limited by Himself as He is not the cause of His existence, but the sufficient reason thereof.

*The Infinite Being is most simple, or not compound.* Were he compound, His parts would be either all finite, or all infinite, or one



infinite and the others finite. None of these suppositions are possible, therefore, He is not compound.

1. Several finite things cannot produce an infinite or an ilimitable, as there would always be a first and last.

2. Many infinite beings are inconceivable; for, if there were several, they would have to differ from each other by some perfection. Now, from the moment one would have a perfection, the other one lacks, the latter would not be infinite. Therefore, God cannot be a compound of infinite parts.

3. If one is infinite, nothing can be added to it. Finite parts could not belong to the infinite essence, else they would communicate their limitations to God.

Therefore, the Infinite Being is not composite, but simple or spiritual. Therefore He is not, nor ever was, a man, who is a composite being.

*(To be concluded in next number.)*

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### I WANDERED IN THE MOUNTAINS.

BY J. LLOYD WOODRUFF, PANQUITCH, UTAH.

I wandered in the mountains, far from the haunts of men,  
Peaks, crowned with white, rose 'round me, sheltering wood and glen.

A wildling brook was singing an elfland lullaby,  
And feathered songsters caroled; the wind was a happy sigh.

The scene's impressive grandeur, the silent, balmy air,  
So much above life's struggles, raised from my soul all care.

All restless thoughts were banished, trouble and worldly stress,  
Gave place to sacred musing my tongue would fain express.

But words can never fathom the language of the soul;  
The breaths of heaven that reach us, angels alone control.

Some find a charm in dancing, amid the thoughtless throng;  
Some love the city's bustle, its right, its gilded wrong.

But these can ne'er awaken that joy, to me so dear,  
Aroused by nature's anthem, when none but God is near.

The solitudes remind me, the Lord still arms the right:  
That truth at last shall conquer, though trodden down by might.

And so, I love to ramble far in the pathless wild,  
Where nature reads sweet lessons to teach her erring child.

## THREE SONNETS.

BY ALFRED LAMBOURNE.

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### I.

LONGFELLOW'S TOMB.

Serene, the marble stands where bright the glade  
Ends at the thick grove's edge; and one tall tree  
Leans, with a stately grace and limbs all free,  
To throw upon the resting place a shade.  
And in a dell, beneath the oaks arcade,  
We the pale gleam of stilly waters see;  
And by the tomb, of all our thoughts the key,  
The fleur-de-lis in order sweet arrayed.  
How like is this unto the poet's lays!  
How like the thoughts within that deep soil grown—  
The poet's heart that joy and sorrow weighs—  
How like his life as through the muses shown!  
All tranquil—bright, and golden, halcyon days  
Made solemn by death's changeless undertone.

### II.

THE MYSTERY OF MATTER.

I matter love for that which breathes it through,  
The palpable to sense of touch and sight.  
Filled with a beauty of the power of light,  
Substance made token by its form and hue.  
I matter fear for that which power it drew,  
The deadly hates that at love's being smite,  
The subtle poison that the pure can blight,  
O, rivals meeting on life's avenue!

This blameless soil opposing force will sow,  
The butterfly and serpent share this clod,  
Roses and lilies, tares and thistles grow,  
Evil and good emerge from this dull sod;  
Therein we may the Prince of Darkness know,  
And who dares limit how we shall see God!

## III.

## A BEETHOVEN SONATA.

Life and its passions through these charmed notes run,  
Of human change the ever-shifting scale,  
Love rapture-flushed, and melancholy, pale,  
Romance and fantasies therein are spun—  
The tread of dancer's neath the watchful sun;  
Dull tones like sombre crape our ears assail,  
The muffled drum, the clarionet's shrill wail.  
And changeless nature when life's dream is done.  
Of sorrow's cup, O he the dregs did taste,  
Who heard afar these harmonies that wake;  
Upon his love and hope, fate put the ban;  
His wine of life, disparagement did waste;  
In silence wrought he, felt his own heart break,  
To stir the deeps within the soul of man.

## THE CASTLE BUILDER.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "MARCUS KING MORMON," ETC.

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### VII.

THE ROAD FROM THE SUMMIT OF DESPAIR TO THE LAND OF PROMISE.

Harald was out early. Just as the eastern sky paled, and then opened its depths of light, he passed over the hillside and down to the highway which led up the valley back of Akerby. The last lingering star could yet be seen, as he crossed the bridge. Usually he stopped on this bridge, to view the leaping waters of the river; but this morning, he went on without even a glance. When the sun arose he was out of sight of the town; though down over the low hills, he could see the smoke-filled air of the city.

He left the main road, and took a pathway which led over some rolling hills to the right. The farmers were astir. The lowing of the cattle, and the bleating of the impatient sheep, came to his ears. Wherever the hills were not too steep and rocky, the land had been cleared of trees, and was growing crops of wheat and potatoes. Harald did not trespass by crossing the fields. He knew how the farmers disliked anyone tramping on their crops, so he always went around, following the stone walls.

Another half hour's walk, and the cultivated lands were passed. Above him stretched the hills with their forests of fir, with here and there clearings and patches of birch trees and willows. Above and beyond the hills, arose the mountains, in places broken by rocky peaks; in other parts, pine-clad to their summits.



He found a trail leading upward through the forest, and followed it. Not hurriedly—there was no need of that: he had all day for his trip; yes, two days if he wished.

The bright, beautiful June morning on the mountains aided him. Had the earth been gray, and cold, and the air chilling, he would have had so much more to overcome; but the life-inspiring morning braced him, and put spirit into his soul. He had always been a mountain-climber, a lover of the hills, and had often gone to them in his troubles. With their calm, and their solemnity, they had as often soothed his boyish fears. It was natural, then that he should now go to the hills. On them, if anywhere, he could get away from the world, and approach near to God; and if at any time in his life he felt as if the heavens ought to be easy of access, it was that morning.

The sun was well up in the sky when he threw himself down to rest on the grass in an opening. He was out of sight and sound of any human object save it were the toy-like houses, away down in the valley, from whose chimneys faint clouds of smoke arose. His eyes lingered on these buildings as if they were the last links that bound him to this world, from which he was loth to part. He saw them magnified in his vision. Brown, weather-beaten, low-roofed they were, with windows of small bottle-green glass which sent out dazzling reflections when the evening sun was low. The roofs were of sod, at this season covered with grass and flowers. And the smoke from the chimneys! What an indication of peace, as it curled gracefully up into the still summer air! No doubt that farmer was at peace with the world and with his God. He could go about his daily toil, and return home in the evening to his wife and children, with only bodily weariness to make his footsteps slow. How blessed he was! Peace, heaven-kissed peace of soul! Did I own the world, and not thee, gladly would I barter my possessions for thee!

As he lay there on the grass, Harald Einersen reviewed again the arguments for and against his "accepting the gospel," as the "Mormon" put it. The world on one side; truth on the other. Honor on one side: ignominy with salvation on the other. The love of a woman, dearer than life to him, on one side; Christ and the peace of God, on the other.

"No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

"I will be fit, then, O Lord," said Harald, and he took his hat and continued on up the hill.

For another hour he journeyed upward. The sun emitted its warmth as it sailed through the clear sky. A breeze came down from the mountains, and the pines murmured their discontent that they were thus forced to remain in one spot all their lives. Ah, how Harald had seen them tug at their roots when the elements were aroused and went calling in the wind for their earthly kin to follow; but no, there they stood, and must stand until they became hoary with age, or until the wood-chopper cut them down in their prime. "Blessed trees," said he, "you are not compelled to work out your salvation with fear and trembling."

Harald had fasted since the evening before and now felt weak. He would have to husband his strength, or it would fail him before he returned to his home. So he walked more slowly and chose the easiest paths. At noon, the mountains were yet some distance ahead of him. The earth below him had become hidden in a mist, and he looked out as if on a sea of smoke. Before him the peaks arose into the clear air. He knew their distance, and considered he could reach the summit in two hours more.

About the middle of the afternoon, he came to the timber line. From there on, nothing but rocks and low bushes appeared. He sat again to rest before he should finally make his journey to the summit. On the sunny side of a rocky ledge were a number of butterflies darting hither and thither in the warm air. One of them fluttered onto his hand for an instant, and then spread its yellow wings again.

Yes, once you were an ugly, gray worm, he thought. Once you lived on the earth—in the earth, rather. You crawled in the dust. You ate coarse food. You knew nothing but what you came in direct contact with. You did not then dream of living in the air, floating on the summer breezes—or did you? Who can tell? Who knows the secrets of that gray worm? Who can tell but that within its tiny cell a world of thought existed—then you went to sleep. You lay wrapped in your cerements, all through the long, cold winter. You were as though dead,

though we know your life still remained in you. Thus you lay until the warm sunlight of heaven touched you with its magic rays. You awoke. You arose as from the grave. You passed from one world to another. You spread your golden wings, and flew into space. Now you live on the nectar of flowers. Now you go where you will. You have been born again. You now see the beauty and light of the world, yea, live in and partake of that beauty and light. Before, you lived in the kingdom of the earth; now, you live in the kingdom of the air.

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

How much, then, is man like the butterfly! He, also, must be born again. That is the only process by which he can shake off the old man of sin and put on the new man of righteousness. Man must be born again, "born of water and of the Spirit," or he cannot enter into the kingdom of God.

Harald went on up the mountain. There was no path, and he was obliged to make his way slowly over the rough hill-side. At last he reached the top of the peak, where he found a small, level space, strewn with loose boulders.

Once more he rested. Other peaks could be seen farther on, but there were smaller hills and valleys between. Towards Akerby the country seemed to suddenly terminate, and the ocean lay stretched out to the distant horizon. The low-lands were yet under the summer mist. Not a sound arose to him, not a human object was in sight. No bird sang. Not an insect chirped. The hilltop was bare, so the breeze had nothing to sway nor play upon. Harald was now surely alone, alone with his God! He sat on a large boulder on the side of the hill, looking down towards Akerby. What had he come that long distance for? Would not God have answered his prayer in the secrets of his own room, as well? True enough, but he was compelled to get out—and then he had read of how God talked to men in ancient days from the tops of mountains. He remembered Moses and the prophets. He remembered Abraham, and how God had commanded him to take his son, his only son Isaac, whom he loved, and offer him unto the Lord as a burnt offering on the mountain. Yes; God had also

called him to the mountain; called on him to lay his all on the altar. Would God provide a ram in the thicket for him?

Then he went to the center of the level space on the summit, and with a stone marked the outlines of a small square. Then, gathering the larger stones lying loose near by, he placed them true to the line, making a walled square. The inside, he filled with smaller stones. For half an hour he worked. Over the top of the structure he placed the smoothest stones he could find, and then his altar was ready.

The sun was nearing the western horizon. The breeze had fallen to a zephyr. The world was silent. Taking off his hat, he laid it on the ground, and knelt by the altar. Extending his arms over it he bowed his head into his hands.

He had never before approached God in vocal prayer, other than in the prescribed form of his Church. He had come there to pray, to ask of God for wisdom, for light, but now words failed him. The old forms came to him, but it would be mockery to utter them. They could not express the emotions of his bursting heart. What could he do? What could he say? He rested heavily on the altar of stone. Then tears came to his relief, and he sobbed, sobbed as a child does on its mother's breast. "Grandmother, mother, Jesus," he said, "teach me, help me to pray." And then came that soft, angel-touch which gave him quiet, and that sweet voice whispered rather to his heart than into his ear—"Speak to God as a child speaketh to his father."

Then he prayed. Out of the abundance of his heart, the words came to his lips. He spoke to God as one man speaks to another, telling of his desires, of his sorrows, of his trials, of his ambitions, holding nothing back. Then he asked for light, that he might be shown his duty; asked for a testimony of the truth or the falseness of the doctrines brought to him by the "Mormon" elder. He pleaded for strength to embrace it, if it were true, or for power to throw it from him, if it were false. "Father," he said, "I want to do the right, help me to do it. Let thy light shine around me, let it enter my heart. I am weak, and but a child. I grope in darkness, not knowing what to do. Help me, show me thy will, and then, O, Father in Heaven, I promise with thy help to do my duty—only help me"—



Still he prayed on, seemingly afraid to cease, for fear of the old dread coming back to him; but at length he grew faint and arose to his feet. Yet he was not satisfied. He walked back and forth on the hill. The sun neared the horizon on the sea.

Jacob had wrestled all night with the Lord. "I will not let thee go, except thou bless me," he had said. Jacob was in no greater need of a blessing than he.

Once more he knelt by the altar and prayed; but it was not until the third time that he arose satisfied.

The sun had set, and the summer twilight brooded, like a benediction from God, over the land, as he made his way down the mountain. It would be an all-night's journey home, but a night in June is never dark. He was weak, but what matter! There was an assurance in his soul that God would be with him. Miraculous manifestation he had not received; but there was a peace in his heart which comforted him. The truth shone undiminished into his soul. From the hills he beheld the dim valleys lying in the shadows of night, but the sea reflected the light of the sky, and out beyond it all, he could surely catch glimpses of the fair Land of Promise.

## VIII.

### HARALD'S RETURN TO FATHER AND HOME.

Early one summer morning in July, Harald Einersøn was baptized, and became a member of the Church of Jesus Christ of Latter-day Saints. It was then that the term "born of the water and of the Spirit" came to him in its full and true meaning; and the Father's promise was realized in his case, as it inevitably will be in all cases. He had proved the matter: he had done God's will, and had received a testimony.

To be born again necessarily brings, once more, a period of childhood. In truth the kingdom of God must be received as a little child or there is no admission therein. He felt the force of the Savior's teachings, in this respect. He surely felt as a little child, and ah, the glory of that feeling! "Heaven lies about us in our infancy." The peace of a new life lay about him. He

seemed shorn of all his grown up egotism. He could now trust implicitly in the Power that ruled on high. To do his simple duty, and to trust in God, what joy in that.

As in his first childhood, he had looked forward with the trustful eye of faith, and had seen the glories of future accomplishments, so now, in the beginning of his new life, he looked into the future with buoyant hopes. Even as a child, he revelled in the beauties of the golden sands on the shore, and looked out on the limitless ocean before him, dreaming of its vaster possibilities.

Harald Einersen was now a "Mormon," and did not care how soon the world, his world at least, knew of it. The struggle had been long and hard, but it was now over—and he was satisfied. Not that he revolted against his former plans of serving his country, but he knew that now he was out of it. If the movement was to be carried on, some one else would have to forward it. His leadership was at an end. He had gone into a new world, and this change was as complete as if he had died and had arisen in another sphere.

The news that former Head Master Harald Einersen had become a "Mormon" spread rapidly through the town of Akerby, especially in the West district where he was well known. Pastor Bange rubbed his hands, smiled and said, "I suspected as much." Pastors Jensen and Skabo again recalled his peculiar mental condition earlier in the summer. There were universal expressions of pity and regret for Mr. Einersen, and unqualified condemnation on the head of the crafty "Mormon" elder who had thus made such havoc with one soul, at least.

At the next meeting of the West Akerby Club, Harald was in his usual place. He was calmer than ever, and some remarked to each other that his becoming a "Mormon" had not lessened his dignity. At this meeting Harald talked plainly to his friends. He had nothing to conceal, he had done nothing for which he wished to apologize. "I have simply followed the right as God has given me to see it," he said. "If each of you, my friends, are doing that, I shall be the last one to find fault with you, or condemn you. I ask the same consideration for myself. I know the full consequences following my action. I know the contumely which I have brought down upon me, but knowing also that when God calls, no

man should disobey, I dared not do otherwise. The Master said that 'He that loveth father or mother more than me, is not worthy of me.' If Christ had laid his cross on you, would you refuse to carry it?—but, my friends, I will not talk religion to you—though I can give plain proof of my convictions, and if any wish to know them, I shall be pleased to have them call on me—but what I now wish to say is that you are not to distrust me. My past obligations to you and the cause of greater freedom are sacred. Nothing shall come from my lips to injure you or betray you. I must leave you, but that need not materially affect you. You may go on—and may God bless you in your work. I wish now to hand in my resignation. It will be best that it be accepted."

As he sat down, silence still continued in the hall. For a minute or two no one spoke or moved. He again arose and begged them to act on his resignation. Then a motion was made that it be accepted, and the motion was carried unanimously, but without much spirit, it is true. Soon after, the meeting adjourned, and Harald Einersen walked home alone, for the first time since he had been connected with the West Akerby Club.

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"No, you must not hold my room, Mrs. Jacobsen. I shall not need it longer. I may never come back to Akerby."

Mrs. Jacobsen was very much concerned. During the years of his residence with her, Harald had become more like a son than a mere boarder. There were tears in her eyes when he bade her farewell.

The coast steamer bore him towards Vangen and Opdal. He was going home. The fact was, he hardly knew where else to go. He had suddenly become homeless in his native land, and friendless in the midst of hundreds of friends. So he would go home to Opdal, home to his father's humble cot, to his brothers and sisters, and to the grave of his grandmother. It would be useless to try for a position as school teacher. He was out of that for good, at least in the kingdom of Norway. He had not money enough to set up in business. He would go home and await developments. Besides he had the gospel message to bear to his kinsfolk. They must also hear it, and, oh, the joy if some of them would heed its call!

Harald landed at Vangen early one evening. He told the deliveryman on the wharf to take his trunk to the hotel, and he followed it. After supper he walked through the little town, looking at the familiar scenes in the old sea port. Then he went into Merchant Bernhard's former place of business. The store looked much the same. A stranger, however, was behind the counter, and he informed Harald that Merchant Bernhard had sold out some months ago. He was now devoting his whole time to his business at Larvik. Mr. Bernhard hardly ever came to Vangen now, and Miss Bernhard—well, she had not been seen for a long time. The clerk had never met the young lady, and knew very little about her.

"I am sometimes inclined to believe that she's only a mythical being," he remarked good naturedly.

The next morning, Harald arose early and set out for Opdal. There had been a sprinkling of rain during the night, so the land was fresh and sweetly-scented. He greatly enjoyed the walk up the road bordering on the fjord, where recollections of boyhood scenes and exploits came to him at each new turn of the road. He remembered his row down the fjord, when first he went to Nordland. It seemed to the young man that he had lived a lifetime since then. And now he was returning home very much like the child that went out that morning years ago to make a mark in the world.

The sky was overcast with broken clouds; but here and there, the sunshine emerged in streams of yellow light. Where it fell upon the ledges, it threw every detail of grass and moss and flower into distinctness. The fjord shone in radiant patches. Up over the hills, the forests yet stood in sombre silence. The woods were full of life. The birds sang; the squirrels ran from tree to tree, leaping from one extended branch to another. He entered into the joy of the scene. He often went from the road up the hillside, and found blue-berries to eat.

A short distance from Opdal, he saw a man walking slowly in front of him. By the gait and the way his cane was swinging, he knew it was Mr. Juel, the old schoolmaster. Harald quickened his steps, and soon overtook him.

The schoolmaster was getting old, too. He leaned heavily on



his cane, as he eyed Harald from head to foot. "Harald Einersen? Why, yes, certainly, I remember you—but you've changed so. Didn't you have a beard the last time you were at Opdal?"

"Yes." Harald's face was now smooth.

"That's why I did not recognize you. Well, I'm pleased to see you. You're home on your vacation, I suppose. I hadn't heard of you for a long time. You were Head Master, then. Yes; I knew it was in you. I'm always glad to hear of my boys getting along in the world."

The two walked slowly up the road. Harald did not tell his companion of the changes in his life. He would discover it soon enough; besides, the young man had an idea that his brother should be the first to hear of the tidings of great joy which he had to bring. Harald asked the schoolmaster many questions about the people in and around Opdal.

"Your father, too, is getting old. Yes; he still drinks, when he can get a chance; but the boys are all sober and God-fearing. In fact, I understand that Holger is studying for the ministry. Pastor Ingman is encouraging him very much. Oh, yes, Holger took to the catechism as a duck takes to water—not like you, eh?"

"But, you know, I learned mine well, and ought to have stood at the head, at confirmation."

"Yes, I remember. Well, I'll tell you, if you have not already learned it, that everything that goes under the name of religion is not religion. Religion has not escaped the general adulterations of the age."

"I have found that to be true, Mr. Juel."

"Take your father, for instance, I respect that man, in spite of his great weakness. He gets drunk, and when he is drunk, he often abuses his wife and children; but I tell you, Harald Einersen, that aside from this, there is a heart of gold in Einer, the logger. There is substance to him, there is honesty, and, above all, there is not a trace of hypocrisy in your father. Harald, I want you to honor him for these things."

"I am glad to hear you say that," answered Harald.

The clearing, and the two houses, were now in sight. Before Harald parted with the schoolmaster, he promised to call on him.

He was to remain at Opdal for some time, and they would have many talks together.

Harald left the road before he came to the path leading up to his father's house. The little, one-roomed house where he and his grandmother had lived was still standing, and he wished to take a peep at it first. It was fast falling to decay. The weeds and grass now grew up to the very door step. The little glass window had been taken out, and boards had been nailed up. His mother's flower garden was no more. The shrubs and climbing vines had been taken away from the walls.

Harald pushed the door open, and went in. One end of the room was piled high with wood, the result of the industry of one of his brothers, no doubt. But for the wood, the room was vacant. Harald seated himself on the chopping block and looked around.

This, then, was his birthplace. Here his mother had died, and he had been left to the care of his grandmother. Here they had lived together. Right in that corner, by the old pot-stove, the rude cradle had stood, and grandmother had sat, hour after hour, many and many a day, rocking that cradle and humming a droning melody for him to sleep, the stocking leg growing longer and longer, meanwhile. Oh, the hardships of those days! Oh, the joy of their childhood innocence! Grandmother's teachings came to him again. They had been truly prophetic, and the blessed assurance that he would be able to help her some day gave him unspeakable joy. - There the bed had stood. By it he had repeated his little prayer that she had taught him.

Harald's eyes were dim. He went to the door and looked about. He could hear children's voices over at "the other house," but no one was in sight. He went in again, closing the door after him. It made the hut dim and cool. Then Harald knelt by the log of wood, and offered a prayer. Harald had gotten into the habit of doing this, not only night and morning, but as often as place and circumstance prompted him. It was his main source of strength.

Then he walked over to his father's house, and, as he went, he wondered whether or not he was the prodigal son.

The children in the yard stopped their playing when they

caught sight of him. They did not know him. The mother came to the door, but she did not recognize him until he spoke.

Of course, they were all pleased to see him. Father was away, as usual, and would not return for a week. Holger and Jens were working on a neighboring farm. Hulda was reading with the priest, getting ready for confirmation. There were three younger children, who stood around Harald, barefooted and bare-headed, with eyes and mouths open in big wonder.

The step-mother was plainly embarrassed to know how to provide for Head Master Einersen. Another room had been built onto the house, but still everything was poor and crude, and Harald had, no doubt, been used to fine things for many years past. He, however, understood well her disadvantages, and soon made her feel that all he wanted was a welcome to stay, and share with them their lot for a short time.

The next morning saw him dressed in farmer costume, digging in the garden which had become sadly neglected, of late. He soon won the good graces of the children, and they all became fast friends. For a rest, he took them all up into the woods to pick berries. That afternoon, Hulda came home to see her brother. She was a bright girl, but somewhat shy of the learned "Professor Einersen," as the neighbors called him. Then the brothers also came home, and the next day, the father, having heard that Harald was home, could not resist the longing to see him.

What a field was here for Harald! To convert his whole family to the same gospel truths which he had received was certainly a task worthy of any sacrifice or labor; and they certainly would see it. They could not help but understand. He would make his explanation so clear that "a wayfaring man, though a fool need not err"—and they were not fools by any means.

Harald did not go abruptly about this work. He approached his brothers first, and led them on to religious topics. Then he preached faith, repentance, and baptism to them, but they did not get enthusiastic over his talk. At last, he came out boldly and told them his whole experience. He put into his words all the fervor of his own conversion, but a blank look of astonishment was all he saw in their faces.

"And have *you* become a 'Mormon?'" exclaimed Holger.

"That is what I will be called."

"Why, that is terrible. Oh, brother, how could you! I must not listen to your talk."

Harald pleaded and explained, but it was no use. The whole household, from the mother to the smallest child, seemed frightened at him. Holger, especially, became bitter, and told him he had no business coming home with such detestable doctrine. It was a disgrace to be associated with such vile people, a people everywhere spoken evil of.

Harald was both astonished and grieved. Day after day, he dug in the garden and went into the woods alone. His father had gone again, but when he should come home, Harald would no doubt have to pack up and leave. His father would certainly not countenance his presence after he knew what he had done.

He would go to his father and tell him the whole truth before Holger should give him a wrong impression. He would be first, anyway, and bide by the result.

Harald found his father in the pine-woods, away back in the hills, and his heart went out to him when he saw how slowly he worked. They sat down on a fallen tree, and talked for some time, and then Harald tried his hand at swinging the ax.

"A little bungling, but you haven't quite forgotten," said his father. "Harald, I'm glad you came. The men have gone down to the river today, and I would have been alone tonight."

That evening, in the hut among the pine-hills, after the supper had been eaten, Harald told his story, delivered his message to his father. He sat on one side of the rude pine-board table with his Bible open before him. His father sat on the other side smoking his pipe. The lamp burned red through the grime on the chimney.

For hours Harald talked. He had never felt so free before. Explanations came easily to him. The father listened, but said not a word. When Harald would seem to stop, the father would simply say, "Go on." His pipe went out, and he placed it on the table. He leaned over, drinking in eagerly every word that fell from the lips of his son.

Outside was the stillness of night. The wind moaned in the pines. The night darkened towards the midnight hour. Still the



two men sat by the table, the young man talking, the old man intently listening. At last Harald paused.

"What do you think of it, father?"

The old man pushed back the stool on which he had been sitting, arose to his feet and said:

"Thank God, thank God, the truth has come at last. My son, what you have been telling me is the everlasting truth of God. I have waited for it many, many years, and now it has come—and you, my son, have brought it."

The man sank down on his knees by the table, as if overcome. Harald kneeled beside him, and put his arm around his shoulder. Then the father prayed as Harald had never heard him pray before. He poured out his whole heart in words of gratitude, and Harald's soul said amen to every uttered word.

All that night, they lay in their bed and talked. Sleep fled from their eyes until the morning. Then they dozed for a short time. That day the father could not work; and when Harald prepared to return home, the father gathered up his tools, locked the cabin door, and went home with him.

"We'll see about this," he said. "Harald, you may send for Elder Olsen as soon as you wish."

*(To be continued.)*

### JUST BE GLAD.

Oh, heart of mine, we shouldn't worry so!  
 What we've missed of calm we couldn't have, you know!  
 What we've met of stormy pain,  
 And of sorrow's driving rain,  
 We can better meet again,  
 If it blow.

For, we know, not every morrow, can be sad;  
 So, forgetting all the sorrow we have had,  
 Let us fold away our fears,  
 And put by our foolish tears,  
 And, through all the coming years,  
 Just be glad.—*James Whitcomb Riley.*

## BISHOP EDWARD HUNTER.

BY OSCAR F. HUNTER, SALT LAKE CITY, UTAH.

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### III.

#### CONVERSION AND BAPTISM.

Application was made by the missionaries to the trustees for the use of the house, but their petition was not granted. The news of the denial came to Edward Hunter, and he immediately made inquiry into the reasons why the "Mormons" were not allowed to preach in the school house. The reply came, that Dr. Davis says that "it will not do to let them preach in the school house, as they believe in the visitation of angels and revelations from heaven; that they are a dangerous people and should therefore have the doors closed against them." The honest, independent farmer, his democratic blood beginning to boil, then informed the trustees that in the lease it was distinctly understood that people of every religion should have the liberty of meeting there to worship God, and if the contemplated action were taken, he would consider the lease broken, and would claim the house. He insisted strongly that the "Mormons" be allowed to preach there, asserting, besides, that he would go to the meeting to see that they were respectfully treated. These remarks, made by a determined man, had the desired effect, and it was finally agreed that the elders could have the use of the meeting house.

Elisha H. Davis was the name of the humble elder who was traveling through the neighborhood, preaching wherever houses were open to him, and who first preached to Edward Hunter the restored gospel.

"Brother Davis was the first man," says he, "that I was impressed was sent of God."

Edward Hunter sat by Dr. Griffith during the meeting, when Robert Johnson, one of the trustees, addressing the elder, said, "I wish you would say something about the atonement of Christ." The elder spoke well on the subject, but before he was through, Johnson interrupted him and ordered him to quit preaching, exclaiming, "Quit, we will hear no more."

"I rose to my feet," remarks Mr. Hunter, "and said, 'The young man is a stranger and shall have justice shown him, and be respected. When he has finished, we will then hear Mr. Johnson.' The latter being one of the school trustees, the incident created quite a disturbance.

When the elder had finished speaking, and the meeting was adjourned, Mr. Hunter followed behind him, resolving, at the risk of person and property, to stand by him. "I had friends," said he, "though Mr. Davis had none." Before he was out of the school house, Mr. J. Johnson, brother of Robert Johnson, came to him and apologized for his brother's conduct, saying, "I beg your pardon, Mr. Hunter. Excuse my brother; he spoke without thought or consideration."

After he had seen Brother Davis safe and out of danger of the rabble, which he was aware was present, he walked to where his horse was tied and drove home himself. It was quite late, and his family had retired to rest. Before he went to sleep, he reflected and meditated upon what had taken place, in this wise:

"Why have I taken such a decided stand for these strangers that have come into our neighborhood? I asked the Lord, 'Are those 'Mormons' thy servants?' Instantly a light came into the room at the top of the door, so great that I could not endure it; I covered my head with the bed clothes and turned my face to the wall. I had exercised my body and mind very much during the day, and soon fell asleep."

On all occasions thereafter, his home was open for the "Mormon" elders who traveled in that vicinity. During the winter of 1839-40, the Prophet Joseph honored him by a personal visit, on his way from Washington, where he had presented the memorial of his people's grievances in Missouri to President Van Buren.

Mr. Hunter was greatly pleased to receive him, and relates

how he said to the Prophet, in the first conversation that he ever had with him:

"I know there is a God, but how to approach him I do not know." The Prophet looked at him very earnestly for a moment without saying anything, doubtless questioning or doubting his sincerity; but afterwards the Prophet talked freely with him, and even held a conference at his house. He also took Joseph to Dowington, and while riding in a one-seated cutter with the Prophet and Lorenzo D. Barnes, carried on an interesting chat with the former, which he pronounces the most friendly talk that he ever had with man.

On October 8, 1840, Edward Hunter was baptized by Elder Orson Hyde, who was on his way to Palestine, and thus became a member of the Church of Jesus Christ of Latter-day Saints.

*(To be continued.)*

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### "I AM SO SORRY."

A child came to her father yesterday,  
 Wet-eyed and trembling-lipped, yet unafraid,  
 And pardon for some wrong deed sweetly prayed.  
 "I am so sorry," low I heard her say;  
 "Father, I did not mean to disobey."  
 Quickly the sorrowful father bent and smiled,  
 And drew her to his breast. Then reconciled,  
 The little girl went singing on her way.

So dearest father, I—so old in years  
 And yet a child, in that I blindly do  
 Wrong deeds that hurt and grieve you every day—  
 Come unafraid, yet trembling and in tears . . .  
 "I am so sorry I have troubled you!  
 Father, I did not mean to disobey."

ELLA HIGGINSON.

# JESUS CHRIST: THE REVELATION OF GOD.\*

BY B. H. ROBERTS.

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And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. (St. John's Gospel xvii:3).

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. (I John v:20.)

It will be taken for granted that the primary object of the mission of the Lord Jesus Christ was to redeem mankind, to be the Savior of the world. We have the warrant of scripture for that. It is shadowed forth in the words that God spoke in Eden to the "Serpent," and having in mind the Lord Jesus:

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.†

Turning to the New Testament, we read:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.‡

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\*A discourse delivered in the Tabernacle, Ogden, Utah, Tuesday evening, April 22, 1902, under the auspices of the Young Men's Mutual Improvement Association of the Weber Stake of Zion.

†Gen. iii: 15.

‡St. John iii: 16, 17.



I say to be the Savior of the world was the primary purpose of Christ's mission. But there is another purpose spoken of in scripture concerning the mission of the Lord Jesus. To one of the old prophets in Israel this was said: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel,"\*—"which," says Matthew in his Gospel, "being interpreted, is God with us."†

In connection with this there is one more scripture I desire to call your attention to, this:

Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.‡

That this passage has direct reference to the Lord Jesus Christ no one can doubt; for to none but to him does the language apply. Here let me say with reference to the Bible statement that Christ was God "manifest in the flesh," we are told in a marginal rendering of the Greek word translated "manifest," in our English Bible, that it should be rendered "manifested," a stronger word; so that Jesus Christ, if the marginal rendering of the Greek be true, according to the teachings of Paul, was God "manifested" in the flesh.

With this brief scriptural introduction to the subject, and with the statement clearly before you that Jesus Christ is God, and, moreover, is God manifested in the flesh, I desire to call your attention to the ideas prevailing in the world respecting Deity at the time of Messiah's advent among men; and this to show you there certainly was a very great necessity for a revelation of God being given; for men knew Him not; nor had they by searching been able to find him out. Men were without the knowledge of God, when it pleased God to reveal himself to them through his only begotten Son, Jesus, the Christ.

I first direct your attention to India and Egypt. In these two countries what is commonly called Pantheism prevailed. Now, I

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\*Isaiah vii: 14.

†Matt. iii: 23.

‡I Tim. iii: 16.

know that word represents complex rather than simple ideas to you, and needs a little explanation. Pantheism, speaking in a general way, is of two kinds: First, the Pantheism that sinks all nature into one substance, one essence, and then concludes that that one substance or essence is God. Such Pantheism as this is the purest Monism—that is, the one substance theory; and is spoken of by some of our philosophers as the purest Theism—that is, faith in one God. Indeed, Pantheism, in this aspect of it, is looked upon as a sort of exaggerated Theism; for it regards “God” as the only substance, of which the material universe and man are but ever-changing manifestations. It is the form of Pantheism which identifies mind and matter, the finite and infinite, making them but manifestations of one universal being; but in effect it denies the personality, by which I mean the individuality, of God. This was, and, for matter of that, is now, the general belief of many millions in India. The Pantheism which expands the one substance into all the variety of objects that we see in nature, is the second kind of Pantheism referred to a moment since, and regards those various parts as God, or God expanded into nature. This leads to the grossest kinds of idolatry, as it did in Egypt, at the time of which I am speaking. Under this form of Pantheism men worshiped various objects in nature; the sun, moon and stars; in fact, anything and everything that bodied forth to their minds some quality, or power, or attribute of the Deity. This was the Pantheism of Egypt, and led to the abominable and disgusting idolatry of that land.

Turn your attention now northward from India, and take into account those great masses of our race inhabiting China; and you shall find, according to the statement of Max Muller:

A colorless and unpoetical religion; a religion we might almost venture to call monosyllabic, consisting of the worship of a host of single spirits, representing the sky, the sun, storms and lightning, mountains and rivers; one standing by the side of the other without any mutual attraction, without any higher principle to hold them together. In addition to this, we likewise meet in China with the worship of ancestral spirits, the spirits of the departed, who are supposed to retain some cognizance of human affairs, and to possess peculiar powers which they exercise for good or evil. This double worship of human and nat-

ural spirits constitutes the old and popular religion of China, and it has lived on to the present day, at least in the lower ranks of society, though there towers above it a more elevated range of half religious and half philosophical faith, a belief in two higher Powers, which, in the language of philosophy, may mean Form and Matter, in the language of ethics, Good and Evil, but which in the original language of religion and mythology are represented as Heaven and Earth.\*

Such was the ancient religion of China; and such, to a very large extent, is the religion of China to this day. It must be remembered that the great Chinese philosopher Confucius did not disturb this ancient religious belief. He did not, in fact, profess to be a teacher of religion at all, but was content if he could but influence men to properly observe human relations. On one occasion he was asked how the "spirits could be served," to which he made answer, "If we are not able to serve men, how can we serve the spirits?" On another occasion he said to his followers, "Respect the Gods, and keep them at a distance."

Let us now enter Northern Europe, among the Germanic tribes, and make inquiry as to what conceptions of God they held. Here you find a shadowy, undefined, and not well understood belief in the existence of an all-pervading influence, or spirit; a Supreme Being, to whom the Goths, at least, gave the name of "Alfader," meaning the father of all; yet, strange to say, they paid him no divine honors, gave him no worship; but contented themselves in worshipping inferior deities, their old war heroes in the main, whom they had apotheosized and who, it must be acknowledged, represented the national qualities of that people at that time.

Having thus briefly mentioned the faith of the people of north Europe—and I can do no more than this in each instance—I next invite your attention to the ideas about God that obtained among the highly civilized Romans. And, by the way, the Romans accepted the mythology and the religion of the Greeks, for the most part, so that when we consider the ideas that prevailed among the Romans about God, it must be remembered that we are at the same time considering the views of God that were entertained by the Greeks—a people noted for the subtlety of their intellect, for their powers both of analy-

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\*Science of Religion (Muller) pp. 61, 62.

sis and of synthesis; and for intuition of intellect which made them well nigh prophets, at least of an intellectual, if not of a spiritual order. The Romans, for the most part were divided into the two great schools of philosophy, the Epicurean and the Stoic. Some of our young students will be telling me perhaps that I have overlooked the Academics. I do not mention them as a school of philosophy for the reason that, in my judgment, they had no philosophy; they advocated nothing; they were the agnostics of their time—that is, they were people who did not know, and like our modern agnostics, had a strong suspicion that nobody else knew. They represented merely the negative attitude of mind in their times. Still, they numbered in their following some of the most considerable men of Rome, Cicero being among the number. By the way, it is through the writings of Cicero—especially through his *Tusculan Disputations*—that we become best acquainted with the theories of the two chief schools of philosophy I have mentioned. And it is from his writings that I shall here condense what I have to say of the creeds of these schools of philosophy, or at least that part which concerns us here—the part relating to their conceptions of Deity, and first as to the doctrine of Epicurus:

The Epicureans held that there were Gods in existence. They accepted the fact of their existence from the constant and universal opinion of mankind, independent of education, custom or law. "It must necessarily follow," they said, "that this knowledge is implanted in our minds, or, rather, innate in us." Their doctrine was: "That opinion respecting which there is a general agreement in universal nature must infallibly be true; therefore it must be allowed that there are Gods."

"Of the form of the Gods, they held that because the human body is more excellent than that of other animals, both in beauty and for convenience, therefore the Gods are in human form. "All men are told by nature that none but the human form can be ascribed to the Gods; for under what other image did it ever appear to anyone either sleeping or waking?" Yet these forms of the Gods were not "body," but "something like body;" "nor do they contain blood, but something like blood." "Nor are they to be considered as bodies of any solidity, or reducible to number." "Nor is the nature or power of the Gods to be discerned by the senses,



but by the mind." They held, moreover, that the universe arose from chance; that the Gods neither did nor could extend their providential care to human affairs.

The duty of worshipping the Gods was based upon the fact of their superiority to man. "The superior and excellent nature of the Gods requires a pious adoration from men, because it is possessed of immortality, and the most exalted felicity; for whatever excels has a right to veneration." Yet "all fear of the power and anger of the Gods should be banished; for we must understand that anger and affection are inconsistent with the nature of a happy and immortal being. These apprehensions being removed, no dread of the superior powers remains." On the same principles that the existence of the Gods was allowed, that is, on the pre-notion and universal belief of their existence, it was held that the Gods were happy and immortal, to which the Epicurians added this doctrine: "That which is eternally happy cannot be burdened with any labor itself, nor can it impose any labor on another; nor can it be influenced by resentment or favor; because things which are liable to such feelings must be weak and frail."

It was generally held by the opponents of Epicurus that, as a matter of fact, he did not believe in the existence of the Gods at all; but dared not deny their existence for fear of the Athenian law against impiety, and because such denial would render him unpopular. But after becoming acquainted with his views as to the nature of the Gods, one is prepared to accept the criticism of his doctrines which Cicero puts in the mouth of Cotta, in his *Tusculan Disputations*, viz., "Epicurus has allowed a deity in words but destroyed him in fact." He rendered his Gods as intangible, as useless, as far removed from exciting adoration, or of controlling the universe, as have the orthodox Christian sects their Deity, who is said to be without body, or parts, or passions; which, if such be his nature, leaves him without quality through which he may affect humanity or the universe either for good or evil.

I next take up the school of the Stoics. The Stoics believed (1) that there were Gods; (2) they undertook to define their character and nature; (3) they held that the universe is governed by them, and (4) that they exercise a superintendency over human affairs.



The evidence for the existence of the Gods they saw primarily in the universe itself. "What can be so plain and evident," they argued, "when we behold the heavens and contemplate the celestial bodies, as the existence of some supreme, divine intelligence by which these things are governed?" "Were it otherwise," they added, "Ennius would not with universal approbation have said,

"Look up to the refulgent heavens above  
Which all men call unanimously Jove—  
\* \* \* \* \* Of Gods and men the sire."

Of the nature of the Deity they held two things: First of all, that he is an animated though impersonal being; secondly, that there is nothing in all nature superior to him. "I do not see," says one well versed in their doctrines, "what can be more consistent with this idea and pre-conception than to attribute a mind and divinity to the world, the most excellent of all beings." The God of the Stoics is further described as a corporeal being, united to matter by a necessary connection; and, moreover, as subject to fate, so that he can bestow neither rewards nor punishments. That this sect held to the extinction of the soul at death, is allowed by all the learned. The Stoics drew their philosophy mainly from Socrates and Aristotle. Their cosmology was pantheistic, matter and force being the two ultimate principles, and God being the working force of the universe, giving it unity, beauty and adaptation.

I shall finish this brief review of the prevailing ideas about Deity at the advent of Messiah by reference to the state of belief respecting God among the Jews at this period. I have reserved the consideration of their views upon the subject until the last advisedly, chiefly for the reason that to their ancestors, in very ancient times, a knowledge of the true God was revealed. Their ancestors constituted a nation, a people, peculiarly related to God; chosen by him, it would seem, to stand as his witnesses among the nations of the earth. But at the time of the advent of Jesus Christ, the Jews were in an apostate condition, and ready to reject their Deity when he should come. Moreover, their leading teachers were taking every step that their ingenuity could devise for harmonizing the truths which God had made known to them with the more fashionable conceptions of God as entertained by one or the other of the

great sects of philosophy among the Romans. One Aristobulus, a hundred and fifty years before the advent of Christ, was exerting in Alexandria all his powers of scholarship to erase from the pages of the Jewish scriptures, or destroy by a process of spiritualization, every idea that God was in human form, or that man had been created in the image of God. Every anthropomorphic utterance of the patriarchs or of the prophets was studiously purged from the scriptures he undertook to revise. A little later, Philo—the great Jewish scholar of his age, born between the years 20 and 10 B.C.—is engaged in the same work, undertaking to put the revelations of the Jews in harmony with the teachings of the Greeks. I read you an authority upon that subject:

Philo's doctrine starts from the idea that God is "being" absolutely bare of all quality. All quality in finite beings has limitation, and no limitation can be predicated of God, who is eternal, unchangeable, simple substance, free, self-sufficient. To predicate any quality of God would be to reduce Him to the sphere of finite existence. Of him we can only say *that* he is, not *what* he is, and such purely negative predictions as to His being appear to Philo \* \* \* the only way of securing His absolute elevation above the world [that is, above and outside of the material universe]. A consistent application of Philo's abstract conception of God would exclude the possibility of any active relation of God to the world, and therefore of religion; for a being absolutely without quality and movement cannot be conceived as actively concerned with the multiplicity of individual things. And so, in fact, Philo does teach that the absolute perfection, purity, and loftiness of God would be violated by direct contact with imperfect, impure, and finite things. But the possibility of a connection between God and the world is reached through a distinction which forms the most important point in his theology and cosmology. The proper being of God is distinguished from the infinite multiplicity of divine ideas or forces: God himself is without quality, but he disposes of an infinite variety of divine forces, through *whose* mediation an active relation of God to the world is brought about. In the details of his teaching as to these mediating entities Philo is guided partly by Plato and partly by the Stoics; but at the same time he makes use of the concrete religious conceptions of heathenism and Judaism. Following Plato, he first calls them "Ideas," or patterns of all things; they are thoughts of God, yet possess a real existence, and were produced before the creation of the sensible world,

of which they are the keys. \* \* \* Philo maintains that the divine forces are identical with the "demons" of the Greeks and the "angels" of the Jews, i. e., servants and messengers of God, by means of which he communicates with the finite world. \* \* \* Philo regards all individual "ideas" as comprehended in one highest and most general "idea" or force—the unity of the individual idea—which he calls the "logos" or "reason" of God, and which is again regarded as operative "reason." The logos, therefore, is the highest mediator between God and man, the world, the first-born son of God, the archangel, who is the vehicle of all revelation, and the high priest who stands before God on behalf of the world. Through whom the world was created.\*

In all this one may see only too plainly the effort to harmonize Jewish theology with Greek philosophy—the plain anthropomorphism of the Hebrew scriptures with the fashionable deism of the Stoics.

Thus the Jews—the people who had been chosen to be witnesses for God to the world—appeared to have grown weary of the mission given to them. Tired were they of standing in a position where their hands seemed to be raised against all men, and all men's hands against them. They had lost the spirit that had supported their fathers, and hence were searching out these cowardly compromises by which harmony could be shown to exist between the philosophy of the Gentiles and the revelations of God to their fathers.

This completes the survey I intended to make of this field. Nowhere have we found a knowledge of the true and living God. Nowhere a teacher who comes with definite knowledge of this subject of all subjects—a subject so closely related to eternal life, that to know God is said in the scriptures to be life eternal; and, of course, the corollary naturally follows, viz., not to know God is *not* to possess eternal life. We can form no other conclusion from the survey we have taken of the world's ideas respecting the existence and nature of God, than that forced upon us—the world stood in sore need of a revelation of God. He whom the Egyptians and Indians sought for in their Pantheism, must be made known. God, whom Confucius would have men

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\* Professor E. Schurer, of University of Giessen, art. *Philo* in *Encyclo. Brit.*

respect, but keep at a distance, must draw near. The "Alfader" of the Goths, undefined, incomprehensible to them, must be brought out of the northern darkness into glorious light. The God-idea that prevailed among the Greek philosophers must be brought from the mists of their idle speculations and made to stand before the world. He whom the Jews were seeking to deny and forsake must be revealed again to the children of men. And lo! when the vail falls from the revelation that God gives of himself, what form is that which steps forth from the background of the world's ignorance and mystery? A MAN, as God lives! Jesus of Nazareth—the Great Peasant Teacher of Judah! They who thought God impersonal, without form, must know him henceforth as both a person and in the form of man. They who have held him to be without quality, must henceforth know him as possessed of the qualities of Jesus of Nazareth. They who have regarded him as infinitely terrible, must henceforth know him also as infinitely gentle. Those who would hold him at a distance, will now permit him to draw near. This is the world's mystery revealed. This is God manifested in the flesh. This is the Son of God, who comes to reveal the Father, for he is the express image and likeness of that Father's person, and the reflection of that Father's mind. Henceforth when men shall say, Show us the Father, he shall point to himself as the complete revelation of the Father, and say, "He that hath seen me, hath seen the Father also." Henceforth, when men shall dispute about the "being" and "nature" of God, it shall be a perfect answer to uphold Jesus Christ as the complete, perfect revelation and manifestation of God, and through all the ages it shall be so; there shall be no excuse for men saying they know not God, for all may know him, from the least to the greatest, so tangible, so real a revelation has God given of himself in the person and character of Jesus Christ.

Mark you, in all this there is not a word about the mysterious, ineffable generation of the Son of God from the Father, together with all the mysteries that men have gathered together in their learned disquisitions about God. No question is raised as to whether Jesus was made out of nothing or begotten by ineffable generation from the substance of the Father. Whether he is consubstantial, that is, of the *same* substance with the Father, or only of



a *similar* substance. Nor is there any question raised as to whether Jesus was "begotten" before or after time began. All these and a hundred other questions arose after the Christian doctrine of Deity began to come in contact with the Greek and other philosophies. Jesus accepted the existence of God as a settled fact, and proclaimed himself to be the Son of God; offending the Jews by so doing, for they saw that he made himself equal with God;\* and being a man, held forth himself to be God.† Slow indeed were they to learn the great truth plainly revealed in Jesus Christ, *that God is a perfect man*. Such was Jesus Christ, and he was God manifested in the flesh. "Was," did I say? Nay, "*is*," I should have said; and such will he remain for ever; a spirit he is, clothed with an immortal body, a resurrected body of tangible flesh and bones, made eternal, and now dwelling in heaven with his Father, of whom he is the express image and likeness; as well now as when he was on earth; and hence the Father also must be a personage of flesh and bones, as tangible as the exalted man, Christ Jesus the Lord.

Right at this point there comes to my mind a thought which I did not intend making any part of this discourse; but since it comes, I will welcome it, and give it also to you. It is this: The revelations that God has given of himself and of the creation of the heavens and of the earth, are by no means an attempt to explain the whole universe. I think on former occasions, in your presence, I have called attention to the vastness of the universe by which we are surrounded, compared to which this little earth of ours is but as a grain of sand upon an endless seashore, or a single mote floating in God's sunbeam, one of the very least of his mighty creations. Through means of telescopes, men of science have brought within the range of our vision the existence of whole galaxies of stars which the human eye unaided has never seen,—galaxies as immense as that to be seen by our unaided eyes, so remote in distance from us that it would require a million years for a ray of light, moving as it does with almost incredible speed, to reach us from them; consequently they must have been in ex-

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\* John v: 18.

† John x: 30-33.



istence<sup>7</sup> through all those years. In a little work I was reading the other day, called "A Short View of Great Questions," I found the following statements:

Sir Robert S. Ball, President of the Royal Astronomical Society of England, has recently made the statement, that the existence of thirty million suns has now been demonstrated by scientific processes. If there be an average of ten planets to each sun, then there are known to be about three hundred million worlds in existence. An unimpeded telegraphic message, which could girdle the earth eight times in one second, and reach our sun from the earth in eight minutes, would require eighteen hundred years to reach the more remote of the other known suns. \* \* \* The three hundred million worlds, of which we on this earth are dimly conscious through the eye of science, are in reality no appreciable part of the universe. The great space which has been opened to our vision cannot be considered even as the vestibule of the greater domain of the Eternal Power. Our own world, in comparison with the universe, is not even as one drop of water to all the water of all the oceans of this globe.\*

The little volume of revelation that we have, the Bible, is no attempt to tell about the "beginnings" of all these worlds—of the whole universe, the laws that obtain therein, or about the races of beings that inhabit them, or the Gods that rule there. The revelations that we have received are those that pertain to *our* earth, and to its heavens; and to our God. Our revelations are but local in their character, being confined to us, and pertain solely to our earth and the heavens associated with it, not to all the vast creations of the Gods. I trust that this explanation, merely mentioned in passing, will help our young men to comprehend better the scriptures they are studying.\*

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\* A Short View of Great Questions, p. 61.

\* See Pearl of Great Price, chapter I, verses 31-39, and chapter II verse 1.

*(To be concluded next number.)*

# SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

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## An Important Irrigation Law.

Congress has recently enacted a law on irrigation, which, if its framers are correct in their estimates and claims, will prove to be the most important enactment respecting the west since the passage of the homestead bill. The purpose of this irrigation law is to reclaim something like six million acres of land, in the arid regions of fourteen western states and territories. The law provides that money for the sale of public lands may be used for the construction of reservoirs and canals. Out of the sales, five per cent goes to the states, according to the general provisions of the enabling acts, when the states were admitted to the Union. There is at present from the sale of these lands something like six million dollars on hand.

The expenditure of these vast sums is to be under the direction of the secretary of the interior.

As Utah is one of the most promising fields for reservoirs, we may look forward to the expenditure of a large portion of this money in our own state. The law provides that the land shall be sold to the people in quantities not to exceed one hundred and sixty acres, and that it may be paid for in ten equal installments, covering a period of ten years. The money paid for the land reclaimed will be turned back again into the general fund, and thus the work will go on indefinitely, without becoming a burden to the national government. It is believed that if the scheme proves at all successful, it will result in redeeming a very large proportion of the arid waste in the West, and will increase manifold the population of the states and territories where the money is expended. Before much work can be done, it will take the engineers some time to determine the most favorable places for reservoirs and canals,

although a considerable portion of the work has already been done by the United States in connection with the geological surveys.

### **Exports to the Orient.**

In order that the reader may comprehend the magnitude of the commerce which has lately been transferred to the Pacific ocean, it is necessary simply to call his attention to some important statistics relating to our trade chiefly with Australasia, China, and Japan. In 1892, we sent to these countries thirty million dollars' worth of goods; the amount for 1902 will reach one hundred and twenty million dollars. This increase has been wonderful. In 1892, we sent to China a little more than five million five hundred thousand dollars' worth, now we send to that country nearly twenty-five million dollars' worth of goods. To Japan, in 1892, we sent three million two hundred and ninety thousand dollars' worth, this year we shall send to that island twenty-three million dollars' worth. This awakening and phenomenal growth of American commerce on the Pacific ocean are matters of far-reaching concern to our country in general, and to the Pacific states in particular.

### **The Panama Canal.**

It will be remembered that some months ago the House of Representatives passed a law authorizing the construction of an isthmian canal through Nicaragua. The route by way of Nicaragua was selected at the time because the French company, who had under way the construction of a canal across Panama, demanded for its work and franchise more than four times the amount that had been expended. When the French company discovered that the United States was in earnest about constructing a canal across Nicaragua, it offered its canal for forty million dollars. Of course the French realized that two canals could not be supported, and that if one of them was in the hands of the American government, the French company must naturally go bankrupt. The Senate concluded, finally, on the Panama route as more satisfactory, and the House of Representatives has finally concurred in the action of the Senate. The construction of a canal between the Atlantic and the Pacific is very generally demanded throughout the United States, and the President has been authorized to purchase the Panama route, provided a good title can be obtained, and, in event that such title cannot be had, he has authority to begin the construction of a canal over the Nicaragua route. There can be no doubt that the construction of this canal will have a wonderful effect upon the commerce of the Pacific, and also upon the

western states. Just what that effect will be, it is not easy to predict at this time. It will unquestionably prove an advantage to Utah.

### The Postponed Coronation of King Edward.

On the twenty-sixth and twenty-seventh of June, England was to have witnessed one of the greatest pageantries of modern times, a pageantry that was to represent medieval as well as modern history; it was to have been an historic display of royalty in England for the past ten centuries.

On the eve of the coronation, King Edward was stricken with a threatening disease of the bowels, and it was determined that he must undergo an operation in order to save his life. Rumors of his ill health had been in general circulation for upwards of a month. It was not certain, owing to the dangers of the operation, whether the King could survive the surgeon's knife. The disappointment in London, must have been very great, especially to those who had incurred heavy expenses, and to Americans who had gone some three thousand miles to witness what was promised to be the greatest spectacular demonstration of all time. The King evidently realized the disappointment that would be felt, for it is said that one of his first remarks, after it became reasonably certain that he would recover, was the exclamation, "Will my people ever forgive me?"

As soon as assurances of the King's recovery were given out, all England joined in the national exhibition of joy by kindling fires on the hilltops from one end of England to the other. The King's malady was of so dangerous a character, as to awaken everywhere feelings of sympathy for the stricken monarch, and now that he is improving, there is a general disposition to jest in this country at those disappointed Americans who must come home without the opportunity of going into ecstasies over the grandeur and wonders of a monarch's coronation.

Since complete recovery is assured, there will, no doubt, be proclaimed throughout England a national thanksgiving, when London will put on her gala-robcs; and the occasion, it is supposed, will nearly equal that of the coronation ceremonies, as far as the street procession in London goes. The Londoners will not be cheated out of their celebration and pageantry for which they have been preparing their minds for months past. It is now proposed, in view of Lord Kitchener's return, that he be made the spectacular figure in London's thanksgiving jubilee. It is doubtful, however, if Lord Kitchener, notwithstanding his triumphal entry into London, will readily consent to such an arrangement. It is said upon good authority that Kitchener is very much



opposed to parades and public demonstrations. Notwithstanding the King's inability to be present for the coronation, some of the ceremonies which had been prepared went on; in the first place, a banquet was served for the poor of London, where it is said upwards of half a million people were fed through the bounty of the King; then again, the King insisted that those who were named for promotions and special recognition be announced, and for the occasion a new rank was created to be known hereafter as the "order of merit." The new order is to be bestowed, hereafter, upon great national characters who may distinguish themselves in science, in art, war, or in any of the walks of public life. Those upon whom the high distinction of a place in this rank is to be bestowed are as follows: Roberts, Wolseley, Kitchener, Kelvin, Leister, Keppel, Morley, Leckey, Seymour, Huggins, and Watt. Students of history and science will readily recognize, in these names, England's most distinguished sons in war, science, and letters. At the bedside of the King were two of England's most famous surgeons. It was Lord Leister, who led the way to antiseptic surgery, and Treves is considered today the most famous operating surgeon in Great Britain.

While very many, especially in this country, have thought that the coronation ceremonies would be quite overdone, there has been, nevertheless, a sympathetic interest among Americans for the King. Over forty years, the King has been the Prince of Wales, and ever since the death of his father, the Queen has avoided public ceremonies and demonstrations, and confined herself almost exclusively to home life and the duties of a mother. The long experience, therefore, of the King in public ceremonies and demonstrations has made him perhaps a master of pageantry. The King has been so gracious and attentive to the representatives of this country that there exists throughout the United States the kindest feeling towards him. The coronation, it is announced, will occur August 9. How much the sickness of the King will detract from its grandeur and display is difficult to say. England, after all, is truly loyal to the royalty of the Empire, and the English are entitled to our sympathetic good wishes in the exercise of their preferences; so the Americans will say with fraternal good will to their English friends, "Long live the King."



## EDITOR'S TABLE.

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### SYMPATHY WITH CRIMINALS.

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There is a deplorable tendency among the people of this nation to sympathize with murderers, bank defaulters, evil adventurers, and a hundred other classes of criminals who are at large or who have been arrested or convicted of breaking the law. Such a tendency is not alone manifest in the various states and territories of our nation, it is also apparent among the Latter-day Saints. This sympathy for criminals is entirely abnormal, and has a tendency to lower and destroy the moral sentiment of any people who indulges in it. For a Latter-day Saint to sympathize either with crime or with criminals, is a burning shame, and it is high time that the teachers of the community should stem such tendency and inculcate a sentiment that would make it extremely abhorrent to commit crime in our state.

Recent examples in our country show to what extremes people will go in sympathizing with outlaws who should be condemned by every right-thinking individual. Criminals should not look for sympathy from any one. It is only some weeks ago that a woman eloped with certain murderers setting the whole nation agog, and many there were who sympathized with her daring flight rather than with the murdered man and his kin.

We have had instances recently in Utah in which condemned criminals have received undue sympathy from weak women and foolish men. Any person who sympathizes with a criminal because he is a "good fellow," lays himself liable to the suspicion that he himself is a criminal; and openly advertises the fact that if anything should occur to cause him to break the law, that he

would look for like sympathy from his friends under similar circumstances.

Newspapers give full room to criminal affairs, and occupy their valuable space to lay bare to the public every indecent detail of crime, because the public demands it, and the newspaper that would not do it would be considered behind the times; hence, we have the discomfoting spectacle of having spread before the community every morning and evening the horrible details of murder, adventure, robbery and other violations of law. The result is that unthinking people, in addition to becoming criminal unwittingly in their own thoughts, make heroes out of criminals by expressing unnatural sympathy for them.

It is highly proper to encourage a sentiment among Latter-day Saints and in our associations entirely contrary to this, that would sympathize absolutely with law and order, honesty and virtue, and every other good doctrine and deed, and that would condemn unsparingly every man or woman who is a criminal, or who in any way sympathizes with crime. I wish the time would come when our people would not crowd to the court rooms to hear the details of crime, and when it would be considered low and vulgar to spend any time in reading of criminal incidents, and when, in every other way, people would exercise their influence to condemn, stamp out, and to make exceedingly unpopular, both crime and its publication.

Young men may please God by thinking right, by acting right, by shunning, as they would destruction, not only every crime, but the spirit to either see or sympathize with the criminal, or to hear or read the detail of his damnable acts. It is an old saying, that we are what we think; then, to be a good Latter-day Saint it is necessary to think pure thoughts, to imbibe pure ideas, and to let the mind dwell continually upon the noble things, and the good deeds, and the exalted thoughts of life, discarding all sympathy or interest for crime and criminals, and all thought of evil. The man or woman who will resort to the court room, who will visit prisoners with flowers, who will read and constantly discuss every detail of crime, should be condemned, frowned upon, and their actions should be made detestable in the eyes of the pure in heart. When a murderer is condemned, he should be detested, dropped, and forgot-

ten; and so also should criminals of other classes who sin grievously against law and the commandments of God.

JOSEPH F. SMITH.

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### MODERN REVELATION.

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A certain minister of religion in Salt Lake City has recently announced as a doctrine that there is no good reason to believe that God will ever again reveal himself to man: first, because such revelations are not needed; second, they are inconsistent with the universal character of Christianity; third, there is no sufficient evidence that direct revelation has been given to man since the days of the Apostles; and, fourth, such modern revelations are useless, useless in our courts and in the courts of the church which believes in them.

The ministers as an association have discussed the subject, and tried to prove that modern revelation is untrue, although they have not come to a unity on how that can be done; but they have resolved in substance that "so-called revelations which go to prove that Joseph Smith was a prophet are inept and inconclusive." In other words, "we have no reason to believe," says the first one referred to, in a sermon, "that God has ever communicated his will to man as he did to Moses, Isaiah, and John."

We are to understand, then, that God does not, and will not further make known his will to men; that what he has said suffices. His will to Moses and Isaiah and John is abundant for modern followers of Christ. The Latter-day Saints take issue with this doctrine, and pronounce it illogical, inconsistent, and untrue, and bear testimony to all the world that God lives and that he reveals his will to men who believe in him and who obey his commandments, as much in our day as at any time in the history of nations. The canon of scripture is not full. God has never revealed at any time that he would cease to speak forever to men. If we are permitted to believe that he has spoken, we must and do believe that he continues to speak, because he is unchangeable.

His will to Abraham did not suffice for Moses, neither did his

will to Moses suffice for Isaiah. Why? Because their different missions required different instructions; and, logically, that is also true of the prophets and people of today. A progressive world will never discover all truth until its inhabitants become familiar with all the knowledge of the Perfect One. How shall men become acquainted with the knowledge of the Father? Only as he reveals it to them. Now if we are permitted to believe that the Lord revealed himself to the ancients of whose deeds we read in the Holy Scriptures, it seems to me that there is no good reason for believing that it is not necessary that he should reveal himself in this day to others who desire to be guided by his spirit and inspiration. Every new truth which grows into living action in the lives of men, is a revelation in itself from God, and without the revelation of additional truth, men would not progress in this world, but, left to themselves, would retrograde, being cut off from the light and life of the great fountain of all intelligence, the Father of All.

What is revelation but the uncovering of new truths, by him who is the fountain of all truth? To say that there is no need of new revelation, is equivalent to saying that we have no need of new truths—a ridiculous assertion. As well, too, might we say that the revelations which Abraham received were sufficient for the prophets; that the revelations given to Enoch were sufficient for Noah, whose mission was to build the ark and preach repentance; or that the words spoken to Moses were sufficient for all time; or that what Abraham received would be ample for his children through all the ages. But not so. Notwithstanding Abraham was favored with great promises, the word of God was not denied to his son Isaac, nor to his grandson Jacob. Why? Because these could not have performed their missions on the word of the Lord alone to their father and to others. And how could the Father of the Faithful have accomplished his work on the instructions received by Noah? Of what personal use were the revelations of prior patriarchs and prophets to Balaam or to Paul? It is true, they were of use as historical truths or lessons, but not sufficient for them individually. So we moderns stand in need, oh so greatly! of constant revelation, that we individually may fill our missions acceptably to our Father, and that we may



the better work out our own salvation; and also that we may know the will of God concerning his Church, his people, and his purposes in regard to the nations. These are a few of the thousand needs that exist for revelation.

The Salt Lake minister declares, too, that revelations "are inconsistent with the universal character of Christianity." If that be true, then it is because Christianity has itself become inconsistent by departing from God, and by dividing against itself, so that so-called Christians can no more be counted as his people or his church, because of their apostasy, denial, and repudiation of him. If so-called Christianity were the true church of God, and not a host of warring sects, no reasonable man would consider it inconsistent for the head of the church to receive revelation from God for the guidance of the church; nor would it be inconsistent for each member of the church to receive revelation for his individual benefit concerning things that pertain to him and to his affairs, and that would provide him with a knowledge that the word of God, given through the head of the church, is true. One would not conflict with the other. There would be universal union, inspired by revelations from the Great Head of the Church, the Fountain of Truth, who once declared, "Unless ye are one, ye are not mine." Such conditions would need no contending salaried ministers; one man would be as useful as another, to teach, testify and expound, since all would be inspired by the same spirit, and each would build the other up. No; revelation, general and personal, is not inconsistent with true Christianity; rather, it is much needed to unite true Christians into one grand union, with Christ at the head.

To the assertion that "there is no sufficient evidence that direct revelation has been given to man since the days of the Apostles," it is only necessary to state that there is just as good evidence that Joseph Smith received visits from heavenly beings as that Abraham, Moses, or Enoch saw God. Men have soberly declared themselves as eye-witnesses to the visitation of angels; and, besides, the fruits of the revelations of Joseph the Prophet, in the establishment of the Church of Jesus Christ of Latter-day Saints—the "marvelous work and a wonder"—are evidences enough in themselves to demonstrate the truth of what he de-



clares, viz., that he was visited by heavenly beings, the Father and the Son.

Now, as to the usefulness of modern revelation, that has been referred to above, in the brief treatment of its need; and it is no sign that revelation is useless because it is not proper that it should be accepted in the courts. "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." Revelation given for the personal knowledge or guidance of any person<sup>1</sup> should not be given to the public, either in a civil or religious capacity; but because it might be (and in such cases is) considered improper for public use, it is no sign that even such revelation is useless to the person for whom it is intended. It might be said in passing, however, that the revelation which the ministers were so troubled about turned out to be correct and in conformity with the evidence, and the decision of the court and jury.

Our testimony is that God lives, and that he speaks by his power to men who seek him and believe in him, thus making known his will to them in matters that pertain, not only to his true Church, but in matters that pertain to each individual who seeks him.

JOSEPH F. SMITH.

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#### THE AUTHOR OF "THE CASTLE BUILDER."

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An interesting personality among the writers of home literature is the author of "The Castle Builder," whose portrait forms the frontispiece of this number of the ERA. Nephi Anderson is a Norwegian by nativity, having been born in that country's capital city, Christiania, January 22, 1865. His parents, Christian Anderson and Petronella Neilsen, with their family, emigrated to Utah in the fall of 1871. They settled in Coalville, Summit county, where the boyhood of the young writer was spent in the very heart of the Wasatch, and where the first eight years of his life were passed in obtaining such scant education as the crude country schools at that time afforded. In 1879, the family removed to Weber county, where his education was continued in the Wilson

district school, between intervals of work on the farm. From his father he learned the trade of painter and paper-hanger. During the winter of 1884-5, he attended the high school in Ogden, under the late Prof. T. B. Lewis, and Prof. W. H. Jones, and then himself taught a school in Ogden in the school year 1885-6.

He has held many minor offices in the Church, having always been an earnest worker. On March 16, 1884, he was ordained a Seventy, having prior to that time acted as Deacon. In the Ogden Fourth ward he was assistant to the Sunday school superintendent, and later counselor in the Y. M. M. I. A.

He was married to Asenath Tillotson on December 22, 1886; and in 1890, removed to Brigham City. It was on the 29th of August in the year following that he left on a mission to Norway, where for over two years he did effective missionary work, and gathered matter for several stories which have since appeared. He returned October 5, 1893, and has since resided in Brigham City, where he taught school several years, and where, among other active duties, he has filled the positions of president of the Scandinavian meetings, corresponding secretary and aid in the stake improvement board, stake clerk, one of the presidents of the fifty-eighth quorum of Seventy, and superintendent of the Fourth ward Sunday school. On January 14, 1900, he was ordained a High Priest, and, under the hands of President Joseph F. Smith, set apart as superintendent of the Box Elder Stake Y. M. M. I. A. In July of the same year, he was elected county superintendent of schools to which position he was re-elected in July of the present year.

Besides some forty short stories and articles, published in various home magazines, the following more pretentious stories and books have appeared from his pen: "Almina," 1890, in *Contributor*; "Beyond the Arctic Circle," 1894, in *Contributor*; "Added Upon," 1896; "Daughter of the North," 1896, *Juvenile Instructor*; "Marcus King, Mormon," 1897, also printed in the *Juvenile Instructor*. "A Young Folks' History of the Church," 1898. "The Castle Builder," now appearing in the ERA, is perhaps his best production in the line of stories, while "Added Upon" is doubtless his chief work, judged in the way of permanency.

## OUR WORK.

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### SEVENTH ANNUAL CONFERENCE OF THE MUTUAL IMPROVEMENT ASSOCIATIONS.

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BARRATT HALL, L. D. S. UNIVERSITY, SATURDAY, MAY 31, 1902,  
10 A. M.

The attendance on this the third business meeting was even larger than on the day previous.

After the opening exercises, prayer being offered by President W. H. Smart; the subject of Grading was discussed by Elder Nephi L. Morris. His remarks will appear hereafter.

The following question was asked: Which is most preferable, to meet conjointly with the young ladies, where it would prevent grading because of lack of room, or to meet separately and grade?

President Smith answered: Where grading cannot be done on account of the young men and young ladies meeting together, it would be a good idea for the young men to change their night of meeting, and grade. Wherever grading can be done, it ought to be done; and if there are obstructions in the way that can be removed, remove them.

A vote of those present showed that there were six or seven stakes that did not grade at all.

The associations as missionary agencies among unbelievers, was the subject of a lively talk by Elder H. S. Tanner, who held that every individual is subject to the influence of somebody else; and the spirit prevailing in a neighborhood is the spirit that most of the boys have there. The leading spirit should be that of the gospel, and of love for our fellows, and with such an influence, it is easy to gain the confidence of the young and to teach them how to walk in the way of life. Our associations are doing this to some extent, but many of our workers are merely passive; they can improve by cultivating an active faith and thus become more effective in doing good as missionaries.

President Smith added: This subject is a very important one. It really lies at the very foundation of our mutual improvement work. The suggestions made by Brother Tanner are certainly important, and worthy of our careful consideration. I would just add a word or two. There are, in nearly every community of ours, people who do not belong to the

Church. Tourists and visitors frequently come into our villages and towns who have never heard anything about the gospel, and only ill reports about the Latter-day Saints. The question is, "Are the associations doing anything to enlighten this class of people?" This is a class of missionary work that is of very great importance. If there were some systematic way of reaching the strangers within our gates, and those who come in amongst us and never go to our meetings and never hear anything only the misrepresentations that are circulated with regard to the Latter-day Saints, great results might be attained. This is a part of the subject that we would like you to think about, brethren. To illustrate what I have in mind, here is Salt Lake City. We have thousands and thousands of tourists come here; we have thousands of men and women living right here, many of whom do not know anything more about "Mormonism" than if they lived in Van Diemen's Land. Who of our mutual improvement officers are looking after this class of people, and trying to enlighten them, and to get them under that good spirit and influence which Brother Tanner has been speaking about? We have not done it yet. We are expecting to organize in some way by which we can reach these people and take them out of the hands of these scoundrels who go around telling them all sorts of lies and misrepresentations, with their mouths full of cigars all the time, and their breath stinking with whiskey. They can meet strangers and offer their services to them for fifty cents an hour, or something of that kind, and they get it. Is the Mutual Improvement Association doing anything in this missionary line? Is not this a subject worthy of consideration? I think it is, and I hope the brethren will consider it. Wherever you find strangers, see if you cannot bring something before them that will cause them to think, and give them a chance for enlightenment with regard to "Mormonism."

Stake and Ward Council Meetings, was the subject of a talk by Elder Douglas M. Todd.

The stake and ward council meetings furnish a good index to the character of the work done in the associations. In many of the stakes and wards the work is still being done in a hap-hazard way. Many of them feel that there are too many other duties to perform. I think the disposition now is to select young men for certain duties, and let them give their time to those duties. I find in many of the stakes this work is not being done. Recently one president reported to me that he and his counselors had held one meeting—that morning, on the train, as they were riding together! One main purpose of these meetings is to get the spirit of your work. Too much of our work is mechanical, and you cannot enliven it by spirit unless you meet together often and under proper



circumstances, in prayer and humility. I urge all stake officers to designate an evening for council meetings and to meet regularly and discuss the affairs of your stake. Let the ward officers do the same for their wards. Mutual improvement work should be your specialty, at the same time you may do other work, but improvement work should be first when you are specially called to that. Have an order of business in your meetings, and follow it.

Class work was treated by Elder B. S. Hinckley, and a diagram of his outlines are promised for the ERA when the associations shall most need the information.

Prayer by President John R. Winder.

## 2 P. M.

After singing, and prayer by Elder John V. Bluth, the Manual No. 6, 1902-3, was explained by Elder Thomas Hull, who said that it would be a continuation of last year's subject, *The Principles of the Gospel*.

In addition to this Manual, it has been decided by the General Board to issue a new Manual for the junior class. At first we thought we would take up Manual No. 2, on *The Apostolic Age*, in the junior classes; but after discussing the matter and studying it carefully, the Board decided to appoint a sub-committee, of which Elder Todd is chairman, to prepare a new Manual for the use of the junior classes; and the subject of that Manual will be *The Acts of the Apostles*. It will be largely narrative, taking up the history contained in the Acts of the Apostles and making twenty-three lessons, or as many as are necessary to fill up our year's work.

One officer suggested that the lessons in the Manual be cut down to twenty, because very few attended meeting in the beginning of the season.

Brother Roberts thought it well to give consideration to this matter, but remarked that it was not easy to cut down the number of the lessons, as they were all necessary to preserve the outline of the general plan. He was of the opinion that the poor attendance should be remedied by increased effort on the part of the officers.

Devotional Work was the subject of an address by Elder Edward H. Anderson, which, on motion, was ordered printed, and will appear later.

Elder Willard Done set forth the uses of the preliminary programs which will also appear in this season's Manuals.

Brother B. H. Roberts urged that these preliminary programs should not be ignored on account of supposed lack of time, but that they should be given their proper place and time.



An officer asked if there was any objection to the preliminary program being given after the class work instead of before.

The reply was that there was no objection to that.

Apostle Rudger Clawson spoke on the Improvement Fund; his remarks will appear in the November number of the ERA.

Brother G. A. Iverson expressed himself as being earnestly in favor of continuing the crusade which had been started last year against profanity and the taking of the name of the Deity in vain; and he offered the following motion:

"That it be the sense of this convention that we make a special effort during the coming season against profanity and especially against the taking of the name of the Deity in vain."

Another brother desired to add to the motion "that we use our influence against smoking as well, especially the habit of using cigarettes."

President Smith felt that not only should the brethren make an effort against the evils mentioned, but they should set their faces like flint against drunkenness and violations of the law of morality also. First make the effort to put down profanity, and then drunkenness, immorality, infidelity, and every other evil that so besets our young people.

All these evils were then included in the motion, and in that form it was carried unanimously.

It was suggested that at the conference next year reports be given as to the results of the efforts made in this direction, and President Smith urged the brethren to bear that in mind.

President Smith then made the following closing remarks:

I think we have had a very profitable time: I cannot see how it can fail of producing good in associating together, as we have done these two days, and talking over these various subjects, so that we will become united upon them. I hope we will go from this conference with renewed determination to fight the good fight, to keep the faith, and try to bring as many of our young people into the fold as possible, and accomplish, to the uttermost, the important and sacred mission that has been entrusted to us. To us is given the care of our youth—the youth of Zion—the young men upon whom great responsibilities will rest some day, provided they are now brought under proper influences, and early learn to perform their duty. I feel grateful that we have had the privilege of being together, and I say from my heart, God bless you in all your labors through the coming year, and until we shall meet again.

Adjourned till Sunday morning, June 1. Prayer by Apostle A. O. Woodruff.

*(To be continued.)*

## EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—June 15—Madame Mountford delivered an address in the Salt Lake Tabernacle on the Shepherds of Palestine.....17—The Fort Hall Indian reservation is opened.....Allen G. Campbell, born Sep. 15, 1834, in Missouri, and who came to Utah with Johnston's army, mining man and politician, died in Riverside, Cal.....Dorsey B. Ash has been appointed to supervise the new federal building in Salt Lake.....18—The Pythian Grand Lodge elected Dr. C. I. Douglas Grand Chancellor of Utah.....Deborah Billings, a pioneer of 1850, age 72, died in Provo.....19—A motion for a new trial for Peter Mortensen is filed.....Lois R. Harrington, widow of L. E. Harrington, born New York, 1823, and a pioneer of 1847, died in American Fork.....20—Major R. W. Young has returned from a visit to West Point, having been a member of the visiting committee.....22—The temperature was 98, the hottest day so far this year.....25—Thomas H. Davis is appointed postmaster at Ogden.....Mercur, the great mining camp, was destroyed totally by fire, the loss approaching a quarter of a million. A relief fund for the homeless was started in Salt Lake.....Three thousand people went to the Lake with the M. I. A. of Salt Lake Stake, and the Sunday schools of Weber.....John Siddoway, aged 63, a former city councilman, and janitor of the City and County building, died.....26—Twelve hundred old people had an outing at Lagoon.....The Mercur relief fund amounts to \$3,200. The place will be rebuilt.....27—Plans for the Joseph Smith memorial building on the old *Deseret News* corner are under consideration; it is expected the building will be ready for dedication on the 100th anniversary of the Prophet's birthday.....28—A. A. Robertson, city councilman and teller in Wells, Fargo & Co.'s bank, is missing, and there is a shortage reported of \$60,000.....The Mercur fund amounts to \$4,283.....Caroline Picker, born Ohio, 1843, came to Utah in 1853, died in Salt Lake.....29—Robertson, the missing teller, returns.....30—The oar and bullion settlements for the past six months was \$9,201,706; stock sales for same period 12,151,791 shares for \$6,153,105.25.....An affidavit setting forth that trial was had in absence of defendant is filed in support of a new trial for Mortensen.....The Southern States mission is divided, the Carolinas, Florida, Georgia, Mississippi and Alabama, being presided over by E. H. Nye, with headquarters at Atlanta, Georgia.

July 2—Harry T. Duke, assistant cashier, and Alex. A. Robertson,

paying teller, are arrested, charged with embezzling \$60,000 from Wells, Fargo & Co.; their bonds are placed at \$30,000, and both are put in jail. ....Capt. A. J. Taysum, pioneer, soldier and master of arts, born England Nov. 26, 1826, came to Utah in 1853, died in Salt Lake. ....Elizabeth J. D. Townsend, born Alabama, July 4, 1829, joined the Church in 1844, died in Logan. ....3—The Ogden, Logan and La Grande Sugar companies were combined, and the new company is known as the Amalgamated Sugar Company, David Eccles president, capital four millions. ....Snow covered the mountains in many parts of the State. ....4—This was the coldest Fourth on record ....The census report shows 19,387 farms in Utah valued at \$50,078,350. ....5—Eleanor Beckstead, 63 years of age, a resident of Utah for fifty years, died in Riverton, Salt Lake County. ....6—Joseph Hawthorth, leading man in the new "Mormon" play, "Corianton," is in Salt Lake, accompanied by Manager George E. Blair. ....Congressman George Southerland returns from Washington. ....7—Twelve hundred bushels of grasshoppers have so far been caught in Sanpete county. ....9—The hearing of the motion for a new trial in the case of Peter Mortensen, was postponed until August 25. ....Alvin Crockett died in Logan; he was born in Maine, October 19, 1831, and came to Salt Lake City in 1849. ....Prof. W. M. Davis, of Harvard University, is visiting, Utah and will lecture at the Brigham Young Academy. ....Homer T. King, manager of Wells, Fargo & Co., arrived from New York to investigate the local bank trouble. ....10—Congressman George Southerland announces that he is not a candidate for re-election to Congress. ....The Interior Department grants permission to admit 50,000 more sheep to the Uintah reservation. ....12—At a conference in Provo, President Joseph F. Smith warned the members of the Church not to join secret societies. ....Senator Jos. Howell announces that he will accept the congressional nomination. ....15—Samuel Gompers, the labor leader, is in Salt Lake City.

DOMESTIC—June 13—The irrigation bill passes lower house of Congress by a vote of 146 to 55. ....15—Senor Quesada, Cuban minister, is received by President Roosevelt. ....Capt. Chas. E. Clark, formerly of the *Oregon*, is nominated rear-admiral. ....17—Cruisers *Cincinnati* and *Topeka* are ordered to La Guayra to protect Americans threatened by the Venezuelan revolutionists. ....18—The President signs the irrigation bill. ....19—Secretary Root states the cost of the Philippine war to date to be \$170,326,586. ....23—W. J. Bryan refuses to harmonize with eastern Democrats, and attacks Cleveland's harmony speech before the Tilden Club. ....25—Harvard confers the degree of Doctor of Laws on President Roosevelt who, in a speech, pays a personal tribute to General Wood, Civil Governor Taft and Secretary Root. ....The Arizona, New Mexico, and Oklahoma statehood bill is postponed for consideration to December 10. ....26—The House passed the Philippine civil government bill by a vote of 141 to 97. ....27—Admiral Dewey testifies before the Senate committee on the Philippines that Aguinaldo was a mere figurehead, and too much fuss is made over him and the Filipinos. ....28—The

President signs the Isthmian Canal bill.....30—The annexation of Cuba is discussed in the Senate by Elkins, of W. Va., and others.

*July 1*—The first session of the 57th Congress adjourns.....  
John M. Burke, a New York retired merchant, gives four million dollars for a convalescents' home.....3—President Roosevelt issues three important documents: the first proclaims amnesty for Filipino political prisoners, the second establishes civil government throughout the Philippines, and the third expresses his appreciation of the work of the army in the Philippines and Cuba.....4—The day is generally observed. President Roosevelt addresses a great audience in Pittsburg.....  
.....Civil government is established throughout the Philippine Islands.....5—The Sultan of Bacolod, Mindanao, insults the American commander by letter, and threatens offensive operations in August.....9—Continued rain storms in central and western Iowa do immense damage to crops.....10—An explosion in the Cambrian Coal Mine Co.'s mine at Johnstown, Pa., entombs over 200 miners, 125 of whom lose their lives.....11—The dead at Johnstown number 143.....President Roosevelt is concerned respecting the negotiations with the vatican for the withdrawal of the friars from the Philippine archipelago.....12—The freight handlers' strike in Chicago has tied up business. All the teamsters have quit.

FOREIGN—*June 13*—King Edward predicts prosperity and peace for South Africa.....15—King Edward has a severe attack of lumbago. ....16—The Venezuelan revolutionists have put on renewed activity.....17—U. S. Minister Conger becomes the dean of the Pekin diplomatic corps.....19—King Albert of Saxony dies in his royal castle at Dresden.....Up to date 18,500 Boers have surrendered.....22—Lord Milner is sworn in as governor of the Transvaal at Pretoria.....23—The king and queen return to London, and the coronation festivities open.....24—The coronation festival is postponed owing to the serious illness of King Edward, who is operated upon for perityphlitis.....Lord Milner takes the oath of office at Bloemfontein as governor of the Orange River colony.....28—The Triple Alliance, or Dreibund, is renewed in Berlin by the signatures of representatives of Germany, Italy, and Austria.....29—King Edward continues to improve. He has passed the danger point.....30—Coronation bonfires are lighted throughout Great Britain.....  
Gen. Cronje and other Boer prisoners on St. Helena take the oath of allegiance to England.....Fighting is reported in Port-au-Prince, Haiti.

*July 3*—A treaty of amity, commerce and navigation is signed between the United States and Spain, at Madrid.....5—King Edward gives dinners to 600,000 people of London.....6—The Pope celebrated the 24th anniversary of his coronation at the vatican. ....10—The Boer losses during the late war were thirty-seven hundred killed; thirty-two thousand prisoners, of whom seven hundred died; total Boer forces in the field, seventy-five thousand.....12—Lord Kitchener is welcomed to England.....13—Lord Salisbury, the last great statesman of the Victorian Age, resigns the Premiership of Great Britain, and the Right Honorable A. J. Balfour, government leader in the House of Commons, is appointed to succeed him.



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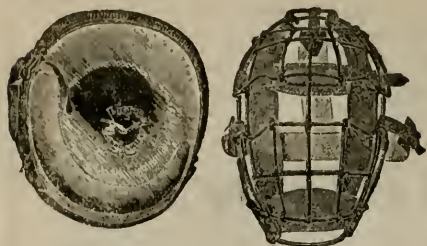
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